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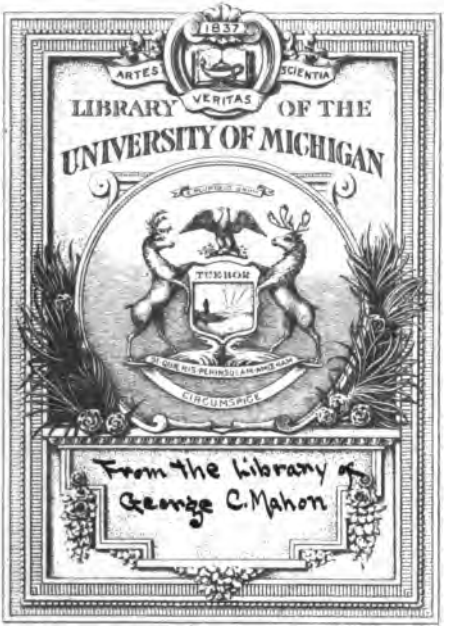
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THE

LIFE

AND

ACTS

OF

SAINT PATRICK,

THE

ARCHBISHOP,

PRIMATE AND APOSTLE

OF

IRELAND;

Now first translated from the original Latin of JOCELIN, the Cistercian Monk of FURNES,

Who Flourished in the early part of the Twelfth Century:

WITH THE

ELUCIDATIONS OF DAVID ROTHE,

BISHOP OF OSSORY.

BY EDMUND L. SWIFT, ESQ.

ENTERED AT STATIONERS'-HALL.

Dublin:

PRINTED FOR THE HIBERNIA PRESS COMPANY,

By James Blyth.

1809.

HERE BEGINNETH THE

PROEME OF JOCELIN,

THE MONK OF FURNES,

TO THE

LIFE

OF

SAINT PATRICK,

The Archbishop, Primate and Apostle

OF

IRELAND.

IT has been, from ancient times, the object and the design of most writers to perpetuate with a pen worthy of their virtues, the Lives of holy men, that the fervor of sanctity so deserving our veneration, might not be buried in oblivion; but rather that it might shine before all as in a glass, to the end that posterity might imitate its brightness: as was commanded from above, that in the breast-plate of the chief Priest, the names of the twelve Patriarchs, the sons of Israel, should be engraven on twelve precious stones, so that by the sight thereof the faithful might be moved to imitate the acts

of the holy Fathers; for it is most fitting, that of those in whose titles we glory, in whose praises we delight, by whose patronage we are protected, we should endeavour to conform to the manners, and be confirmed by the examples. But since the dearth of literature has so much increased, and the slothfulness to learning so much abounded, very many, fools and ignorant persons, have oftimes, lest they should perish from the memory of the faithful, written the Lives of the Saints, certainly with a pious intent, but in a most unhandsome style. Wherefore in reading the Lives and Acts of the Saints, composed in a rude manner or barbarous dialect, disgust is often excited, and not seldom tardiness of belief. And hence it is, that the Life of the most glorious Priest PATRICK, *the Patron and Apostle of Ireland, so illustrious in signs and miracles, being frequently written by illiterate persons, through the confusion and obscurity of the style, is by most people neither liked nor understood, but is held in weariness and contempt. Charity therefore urging us, we will endeavour by reducing them to order, to collect what are confused, when collected to compose them into a volume, and when composed, to season them, if not with all the excellence of our language, at least with some of its elegance. To this our endeavour, the instruction of the threefold instrument which is described to belong to the Candlestick of the Tabernacle giveth aid. For we find therein the tongs, the extinguisher, and the oil-cruise, which we must properly use, if in describing the Lives of the Saints, who shone in their conversation and*

example like the Candlestick before the Lord, we should labour to clear away the superfluous, extinguish the false, and illuminate the obscure; which though by the devotion we have toward St. PATRICK *we are bound to do; yet are we thereto enjoined by the commands of the most reverend* THOMAS, *Archbishop of Armagh, and Primate of all Irelawd, and of* MALACHY *the Bishop of Down; and to these are added the request of* JOHN DE COURCY *the most illustrious Prince of Ulidia, who is known to be the most especial admirer and honorer of St.* PATRICK, *and whom we think it most becoming to obey. But if any snake in the way, or serpent in the path, watching our steps, shall rashly accuse us herein of presumption, and shall attack our hand with viper tooth, yet do we, with the blessed* PAUL, *collect the vine twigs for the fire, and cast the viper into the flame. Wherefore, in describing the Saints that sleep, which were the branches of the true Vine, so that the minds of the faithful may be inflamed toward the love and belief of* CHRIST, *we little regard the tongue of the scorner, and of the slanderer; for if we are to be judged of such, with the Apostle, setting them at small account, we commit all to the Divine Judgment.*

THE

TRANSLATOR

TO THE

READER.

IN those dark ages, when literature was confined to the walls of the Convent, many devoted their days and their nights to study and solitude, who have long since perished from the remembrance of the world. That such men once existed, is now only known by their monastic labors; but while they recorded the Histories, and perpetuated the Virtues of their favourite Saints, the traces of their own lives, conversations and characters, are wholly forgotten. Such has been the Author's chance, who is now for the first time arrayed in an English dress. Of JOCELIN it can only be said, that in the beginning of the twelfth century he was a Monk of the Cistercian Order, in the monastery of Furnes. Of the inoffensive piety and purity of his life, of his strict belief in the Christian religion, of his enthusiastic devotion to our Tutelar Saint, the present work affords no slight evidence; but with this the Reader must rest satisfied.

The original simplicity of JOCELIN is in this translation preserved; it seems to approach the Scriptural Language, which, as being adapted at once to the subject and the style, the Translator has rather indulged than restrained. For the *narration* he assumes no responsibility whatever; he leaves it to rest on the venerable Monk of Furnes alone, so absolutely, that the Latin, or the Latinized names of places he preserves, as in the Original; and this for two reasons, to omit the unclassical nomenclature of modern geography, and to avoid all discussion on disputed points.

THE

LIFE AND ACTS

OF

SAINT PATRICK,

BY JOCELIN.

CHAPTER I.

THERE was once a man named *Calphurnius*, the son of *Politus*, a Presbyter, by nation a Briton, living in the village Taburnia, (that is, the field of the Tents, for that the Roman army had there pitched their tents) near the town of Empthor, and his habitation was nigh unto the Irish sea. This man married a French damsel named *Coneussa*, niece of the blessed *Martin*, Archbishop of Tours; and the damsel was elegant in her form and in her manners, for, having been brought from France with her elder sister into the northern parts of Britain, and there sold at the command of her father, *Calphurnius*, being pleased with her manners, charmed with her attentions, and attracted with her beauty, very much loved her, and from the state of a serving-maid in his household, raised her to be his companion in wedlock. And her sister, having been delivered unto another man, lived in the aforementioned town of Empthor.

And *Calphurnius* and his wife were both just before *God*, walking without offence in the justifications of the *Lord*, and they were eminent in their birth, and in their faith, and in their hope, and in their religion. And though in their outward habit and, abiding, they seemed to serve under the yoke of Babylon, yet did they in their acts and in their conversation shew themselves to be citizens of Jerusalem. Therefore out of the earth of their flesh, being freed from the tares of sin, and from the noxious weeds of vice by the ploughshare of evangelic and apostolic learning, and being fruitful in the growth of all virtues, did they as the best and richest fruit bring forth a son, whom, when he had at the holy font put off the old man, they caused to be named PATRICIUS, as being the future father and patron of many nations; of whom, even at his baptism, the *God*, which is Three-In-One, was pleased by the sign of a three-fold miracle, to declare how pure a vessel of election should he prove, and how devoted a worshipper of the *Holy Trinity*. But after a little while, this happy birth being completed, they vowed themselves by mutual consent unto chastity, and with an holy end rested in the *Lord*. But *Calphurnius* first served *God* a long time in the deaconship, and at length closed his days in the priesthood.

CHAPTER II.

How a Fountain burst forth, and how Sight and Learning was given to the Blind.

A CERTAIN man named *Gormas*, who had been blind even from his mother's womb, heard in a dream a voice commanding him that he should take the hand of the boy PATRICK, then lately baptized, and make on the ground the sign of the Cross; adding, that at the touch a new fountain would burst forth, with the water

whereof if he bathed his eyes, he would forthwith receive his sight. And the blind man, instructed by the divine oracle, went to the little boy, made with his right hand on the ground the Sign of Salvation, and immediately did a new fountain burst forth. And his darkened eyes, being bathed with this healing stream, perceived the day poured in, and the virtue of *Siloe* renewed; and *that the mercies of the Lord might be acknowledged, and the wonders that he doeth for the children of men*, while the outward blindness of *Gormas* was enlightened, his inward sight received the revealing gift of science; and he who was before unlearned, having experienced the power of the *Lord*, read and understood the Scriptures, and, as by the outward mercy from being blind he became able to see, so by the inward grace from unlearned he became learned. But the fountain flowing forward with a more abundant stream, even unto this day pouring forth its clear waters, sweet to the draught and wholesome to the taste, is honored with the name of Saint PATRICK; and, as is said, gives health or relief to many laboring with divers diseases; and it rises near the sea side, and over it the devotion of Posterity has erected an Oratory, with an Altar built in the form of a Cross.

CHAPTER III.

Of the Stone of Saint Patrick.

NEAR this place is a stone, which the inhabitants call Saint Patrick's Rock; for some believe that he was born thereon, and others that on it he celebrated the Mass. As often as any controversy arises between the villagers or the neighbours, which is thought fit to be determined by an oath, it is brought to this Stone, and there, the sacrament being taken, the cause is decided. But if any perjurer, or false witness laid his hand

thereon, immediately it was wont to pour forth water, and the holiness of PATRICK openly shewed unto all, how accursed was the crime of perjury, or of false testimony; yet at any other time it did not use to exude one drop, but always remained in its natural dryness; which opinion of the people however as to this stone is the more probable, we know not; though the latter may seem the nearer unto the truth;—let it suffice therefore to record the miracle which the Bishop *Saint Mel* testifies that he had oftentimes beheld.

CHAPTER IV.

Of the Well dried up.

AS he grew in age, he was seen also to grow in grace, and, as from the full store of divine ointment flowing within him, he perfumed all around with the abundance of his manifold miracles. And PATRICK, the child of the *Lord*, was then nursed in the town of Empthor, in the house of his mother's sister, with his own sister *Lupita*. And it came to pass in the winter season, the ice being thawed, that a well overflowed, and threatened to overturn many houses in the town; and the rising of the waters filled the mansion wherein PATRICK abided, and overturned all the household stuff, and caused all the vessels to swim. And the little boy being an hungred, asked in his infantine manner for bread; yet found he not any who would break bread for him, but jeeringly was he answered that he was nearer to being drowned than fed. When the boy dipped three of his fingers into the swelling water, and standing on a dry place, he thrice sprinkled the water in the form of a Cross, and in the name of the *Holy Trinity*, commanded the well that forthwith it should subside. And behold a miracle!—Immediately all the flood retired with a refluent course, and

the dryness returned, nor was there hurt or damage seen in the vessels or in the furniture of his dwelling. And they who looked on saw that sparks of fire instead of drops of water were sprinkled from the fingers of the holy child, and that the waters were licked up and absorbed thereby; and the Lord *who collects the waters as in a heap, and lays up the depths in his treasury,* who had worked such great works through his beloved child PATRICK, is praised of all; and the child also is magnified who was so powerful in *Him,* great and worthy of all praise.

CHAPTER V.

How he produced Fire from Ice.

THOUGH Saint PATRICK in his childish years sometimes thought as a child and acted as a child, yet do his illustrious works declare how precious was he in the eyes of *Him* who was for us born a child. And on a certain day, the winter then freezing every thing, the boy PATRICK being engaged in their sports with boys of his own age, gathered many pieces of ice in his bosom, and bore them home, and cast them down in the court-yard: but his nurse seeing this, said to him that it were better he had collected wood for the hearth than have played with pieces of ice. And the boy, speaking with the tongue of an aged man, answered unto her; "it is easy for the *Lord,* who created "all things, even from these to supply the hearth, and "at his nod, so that faith be not wanting, it is easy for "fire to prevail over water; and that thou mayest "know," said he, "how possible are all things to them "who believe, thy faith shall be an eye-witness of that "which I say unto thee." And he heaped together the pieces of ice, like brands for the fire, and he prayed,

and immediately fire went forth, and lighting the ice, produced long streams of flame: yet not only did the hearth give warmth to all who came near, but it ministred much cause of admiration, for out of the mouth of the boy PATRICK was seen to issue flame instead of breath, that he might plainly appear to be illuminated within by the infinite light of the divine Grace. Nor does this miracle much fall short of that ancient miracle which the Scripture records to have been performed by *Nehemiah*; for when he brought back into the land of Judah the people of the Hebrews, after their long captivity restored to freedom by Cyrus, the King of Persia, he commanded the place to be searched out wherein their fathers had hidden the fire of the sacrifice; in which, when discovered, the fire was not found, but thick water; the which *Nehemiah* commanded to be brought, and the sacrifice to be sprinkled therewith; and immediately a great fire was kindled, and it consumed the Holacoust and burned the hard stones. So was the congealed water burned up by the power of the same fire, which proceeding from water, did burn to ashes the sacrifice and the stones of the altar. Therefore is the strangeness of this miracle to be admired, the holiness of PATRICK to be venerated, and in all these things the power of the omnipotent *God* to be adored; and herein by a most evident sign did the *Lord* illustrate Saint PATRICK, whose preaching afterward inflamed many that had been frozen in unbelief, with the fire of faith and of the charity of *God*.

CHAPTER VI.

How the Sister of Saint Patrick was healed.

ON a certain day, the sister of Saint PATRICK, the aforementioned *Lupita*, being then of good stature, had ran about the field, at the command of her aunt, to separate the lambs from the ewes, for it was then weaning time; when her foot slipped, and she fell down, and smote her head against a sharp flint, and her forehead was struck with a grievous wound, and she lay even as dead; and many of the household ran up, and her kindred and her friends gathered together to comfort the damsel wounded and afflicted; and her brother came with the rest, compassionating his sister, but confiding in the divine medicine; for, drawing near he raised her, and touching with his spittle the thumb of his right hand, he imprinted on her forehead stained with blood the sign of the Cross, and forthwith he healed her; yet the scar of the wound remained, as a sign, I think, of the miracle that was performed, and a proof of the holiness of *Him*, who by his faith in the Cross of *Christ* had done this thing.

CHAPTER VII.

How he restored to Life his Foster-Father.

THE husband of Saint PATRICK's nurse, who had often-times borne him an infant in his arms, being seized with a sudden death, expired. And his wife with many others of the household ran thither, and to PATRICK who was standing nigh, bursting into tears, she thus spake: "Behold, O PATRICK, thy "foster-father, the bearer of thine infancy, lieth dead.

" show now therefore on him thine enlivening virtue, " even that which hath been wont to heal others !" And the boy of holy disposition, compassionating the tears of his nurse, and the miserable state of his foster-father, approached him lying there lifeless, and he prayed over him, and blessed him, and signed him on his head and on his breast with the sign of Life, and he embraced him, and raised him up, and restored him unto her alive and safe. And all who beheld this miracle, gave praise to *God* who worked such works in PATRICK.

CHAPTER VIII.

Of the Sheep released from the Wolf.

WHILE Saint PATRICK was a little boy, his aunt entrusted him with the care of the sheep, and to these he diligently attended with his afore-mentioned sister. For in that age no reproach was attached to such employments, when the sons of the chief men discharged the duties of a shepherd; as the Patriarch *Jacob* and his sons truly declared before *Pharaoh*, that they like their forefathers were keepers of sheep; and as the law giver *Moses*, and the illustrious King *David* long time laboured in the shepherd's occupation. But as the boy PATRICK was one day in the fields with his flock, a wolf rushing from the neighbouring wood, caught up a ewe-lamb and carried it away; returning home at evening from the fold, his aunt chided the boy for negligence or for sloth; yet he, though blushing at the reproof, patiently bore all her anger, and poured forth his prayers for the restoration of the ewe-lamb. In the next morning, when he brought the flock to the pasture, the wolf ran up carrying the lamb in his mouth, laid it at PATRICK's feet, and instantly returned to the wood. And the boy gave

thanks to the Lord, who, as he preserved Daniel from the hungry lions, so now for *his* comfort had saved his lamb uninjured from the jaws of the wolf.

CHAPTER IX.

Of the Cow freed from an evil Spirit, and five other Cows restored to Health.

THE aunt who had nursed Saint PATRICK, had many cows, one of which was tormented with an evil Spirit; and immediately the cow became mad, and tore with her feet, and butted with her horns, and wounded five other cows, and dispersed the rest of the herd. And the owners of the herd lamented the mishap, and the cattle fled from her fury as from the face of a lion. But the boy PATRICK being armed with faith, went forward, and making the sign of the Cross, freed the cow from the vexation of the evil spirit; then drawing near to the wounded and prostrate cows, having first prayed, he blessed them, and restored them all even to their former health. And the cow being released from the evil spirit, well knowing her deliverer, approached with bended head, licking the feet and the hands of the boy, and turned every beholder to the praise of *God*, and the veneration of PATRICK.

CHAPER X.

Of the Water turned into Honey, and of his Nurse restored to Health.

THE nurse of Saint PATRICK being oppressed with illness, longed much for honey, by the taste whereof she trusted that her health might be restored. It was sought by all who stood round her, but obtained not; and when she was told thereof, she longed so much the more earnestly for that which she could not have, and complained that she was remembered and assisted of none. But her young charge, the illustrious boy PATRICK was grieved for her, and putting his trust in the *Lord*, he commanded that a vessel might be filled with fresh water from the fountain, and brought unto him; and he bended his knees in prayer, and rising blessed it with the sign of the Cross, and gave it to the woman desiring honey. And immediately the water was changed into the best honey; and the woman tasted, and her soul was satisfied, and she was relieved from her infirmity. Thus did PATRICK change Water into Honey, in the name of *Him*, who at Cana in Galilee changed Water into Wine.

CHAPTER XI.

How the Fort was cleansed.

ON a certain promontory over-hanging the aforementioned town of *Empthor*, was erected a Fort, the ruins of whose walls may yet be traced. And the Governor thereof had reduced the nurse of St. PATRICK under the yoke of slavery, and compelled her to be a servant unto him. And among other servile works enjoined to her, he had commanded her to clean with

shovels all the offices within the Fort, and to carry forth the Soil from the stables. But the woman, having an ingenuous mind, and understanding that all power was from God, and that all things were ordained of God, made of her necessity a virtue, and patiently bore the servitude imposed on her. Then the boy PATRICK compassionating his nurse's affliction, besought the Lord that he would vouchsafe to set her free from the labour of this servile work; and behold, as he prayed, all the dwelling-places therein were cleansed without an human hand, and neither within or without could any remains of the Soil be found. And the Governor, and all who saw or heard this miracle, marvelled; and the nurse was released from slavery through the merits of her foster-child. Nor is this miracle beheld only at stated seasons, or once in every year, for even to this day does it appear to be continued And the dwellers and the neighbours bear witness, that if within the precincts of the Fort, as many cattle as the place could hold were gathered to abide there together, not even the least portion of Soil could therein be found. And the place being in the valley of *Clud*, is called in the language of that people *Dunbreatan*, that is, the *Mountain of the Britons;* and the miracle cannot be unknown to those who desire to be informed thereof, forasmuch as so often it is published abroad by all the dwellers in that country.

CHAPTER XII.

Of the Religious Conversation of Saint Patrick.

AND the boy PATRICK grew up, precious in the sight of the *Lord*, in the old age of wisdom and in the ripeness of virtue. And the number of his merits multiplied beyond the number of his years; the affluence of all holy charities overflowed in the breast of

the boy, and all the virtues met together made their dwelling in his youthful body. Entering therefore and going forward in the slippery paths of youth, he held his feet from falling, and the garment that nature had woven for him, unknowing of a stain, he preserved whole, abiding a Virgin in the flesh and in the spirit. And although the Divine Unction had taught him above all, the fit time being now come, he was sent from his parents to be instructed in sacred learning. Therefore he applied his mind to the study of letters, but chiefly to psalms and to hymns and to spiritual songs, and retaining them in his memory, and continually singing them to the *Lord*; so that even from the flower of his first youth he was daily wont to sing devoutly unto *God* the whole psaltery, and from the phial of his most pure heart to pour forth the odour of many prayers. Thus wearing out his tender body in fastings, in many watchings, and in the pious exercise of holy labours, he offered up himself a living sacrifice, holy and acceptable to *God;* and thus passing his days in the flesh, against the flesh, and above the flesh, in his Conversation he represented an Angel.

CHAPTER XIII.

How Saint Patrick was carried over to Ireland.

AS, according to the testimony of Holy Writ, the furnace tries gold, and the fire of tribulation proves the Just, so did the hour of his trial draw near to PATRICK, that he might the more provedly receive the crown of life. For when the illustrious boy had perlustrated three lustres, already attaining his sixteenth year, he was with many of his countrymen seized by the Pirates who were ravaging those borders, and was made captive and carried into Ireland, and

was there sold as a Slave to a certain Pagan Prince named *Milcho*, who reigned in the northern part of the island, even at the same age in which *Joseph* is recorded to have been sold into Egypt. But *Joseph* being sold as a slave, and being after his humiliation exalted, received power and dominion over all Egypt: PATRICK after his servitude and his affliction obtained the Primacy of the especial and spiritual dominion of Ireland. *Joseph* refreshed with corn the Egyptians oppressed by famine: PATRICK in process of time fed with the salutary food of the Christian faith, the Irish perishing under Idolatry; to each was affliction sent for the profit of his soul, as is the flail to the grain, the furnace to the gold, the file to the iron, the wine-press to the grape, and the oil-press to the olive. Therefore it was, that PATRICK at the command of the fore-mentioned Prince, was appointed to the care of the swine, and under his care the herd became fruitful and exceeding multiplied. From whence it may well be learned, that as the master's substance is often increased and improved by the attention of a diligent and fortunate servant or steward; so on the other hand is it reduced and injured under an idle or unprosperous hand. But the holy youth heartily embracing in his soul the judgements of the Lord, made of his necessity a virtue, and having in his office of a swine-herd obtained solitude, worked out his own salvation. For he abode in the mountains, and in the woods, and in the caves of the wilderness; and having leisure for prayer, and knowing how kind was the *Lord*, freely and more freely did he pour forth the incense of his supplications in the presence of the Most High; and an hundred times in the day, and an hundred times in the night, did he on his bended knees adore his *Creator*, and often did he pray for a long time fasting, and nourishing himself with the roots of herbs and with the lightest food, did he mortify his members which were stretched upon the earth. Nor him could heat, nor cold, nor snow, nor hail, nor ice, nor any other inclemency of the air compel

from his spiritual exercises. Therefore went he forward daily increasing and confirming himself more strong in the faith and love of *Christ Jesus;* and the more weak and infirm he appeared, so much the steadier and more powerful was he in fulfilling the commands of the *Lord.*

CHAPTER XIV.

Of Milcho's Dream, and of its Interpretation.

AND *Milcho* beheld a vision in the night; and behold, PATRICK entered his palace as all on fire, and the flames issuing from his mouth, and from his nose, and from his eyes, and from his ears seemed to burn him. But *Milcho* repelled from himself the flaming hair of the boy, nor did it prevail to touch him any nearer; but the flame being spread turned aside to the right, and catching on his two little daughters who were lying in one bed, burned them even to ashes; then the south wind blowing strongly dispersed their ashes over many parts of Ireland. And *Milcho* awaking, meditated with himself on his couch what prodigy might this remote vision portend. On the morrow, PATRICK being called before him, he declared unto him his dream, intreating and adjuring him, that if he knew, he would unfold its interpretation. And PATRICK being filled with the grace of the Holy Spirit answered unto *Milcho;*—"the fire which thou sawest "to issue from me, is the faith of the Holy Trinity, "with which I am entirely illumined, and which I "shall endeavour to preach unto thee; but my speech "will find in thee no-place, for thou wilt in the blind-"ness of thine heart repel from thee the light of the "divine grace, and thou wilt die in the darkness of "thy unbelief;—but thy daughter shall at my preach-"ing believe in the true *God,* and all the days of

"their lives serving *God* in holiness and justice, shall "in a pious end rest in the *Lord;* and their ashes, that "is, their relics, the *Lord* revealing them and making "of them signs, shall be carried into many places "through Ireland, and shall give the blessing of health "to many who are infirm;—and thy dream is true, "and its interpretation is true, and all shall be fulfilled "in due time." Thus having said, PATRICK departed to his accustomed labour, and all these things happened unto *Milcho* and unto his daughters, even as PATRICK had foretold.

CHAPTER XV.

Of the Angel Victor appearing to Saint Patrick.

AND six years had now passed, when under the direction of the *Lord* he had thoroughly learned the Irish tongue, and with prayers and with tears he unceasingly besought of *God* that he might be released from slavery and restored to his country. And on a certain day appeared unto him, while praying, an *Angel* of the *Lord,* standing on the crag of an overhanging rock, and announcing that his prayers and his fastings had ascended as a memorial before *God;* and the *Angel* added thereto, that he should soon cast from his neck the yoke of servitude, and after a prosperous voyage return to his own parents. And the servant of *God* looked on the *Angel* of *God,* and conversing with him face to face familiarly, even as with a friend, asked who he was, and by what name he was called? And the heavenly Messenger answered that he was the ministering Spirit of the *Lord* sent into the World to minister unto them who have the heritage of Salvation; that he was called *Victor,* and especially deputed to the care of *Him,* and he promised to be his helpmate and his assistant in doing all things. And although it is not

needful that heavenly *Spirits* should be called by human names, yet the *Angel* being beautifully clothed with an human form composed of the air, called himself *Victor*; for that he had received from *Christ* the most victorious King, the power of vanquishing and binding the Powers of the air and the Princes of darkness; who had also given to his Servants, made of the potter's clay, the power of treading on Serpents and Scorpions, and of vanquishing and bruising *Satan*. And in their mutual colloquy, the *Angel* shewed unto PATRICK an opening in the ground that had been delved by the swine, and therein he directed him to look for gold, with which he might redeem himself from the hands of his cruel master; and he added that a ship to carry him over to Britain was ready in a harbour two hundred miles distant, and which by the Divine Will could not have a favorable wind until he should arrive. And the vision of the *Angel* thus saying, disappeared, and his speech ended:—and as the Inhabitants assert, the marks of his feet appear even to this day imprinted on a rock, in the Mountain Mis, on the borders of Dalnardia;—and an Oratory is erected there in honor of Saint PATRICK, wherein the devotion of the Faithful is wont to watch and to pray,

CHAPTER XVI.

How Saint Patrick was redeemed from Slavery.

AND PATRICK went to the place which the *Angel* had pointed out unto him, and he found therein no small weight of gold:—wherefore he addressed for his ransome his hard and cruel Master, and with the offering of the yellow metal induced his mind, greedy of gold, to grant unto him his freedom. Therefore, being by the aid of *Mammon* solemnly released from

his servitude, he went his way rejoicing, and hastened toward the Sea, desiring to return to his own country. But *Milcho* repented that he had dismissed a servant so very necessary unto him, and falsifying his agreement pursued PATRICK, that he might bring him back and reduce him to his former slavery, as *Pharaoh* pursued the Hebrews. But by the Divine Will, wandering both in his mind and in his course, he found not him whom he sought. Foiled therefore in his attempt, he returned with grief and with shame. And his sorrow was much encreased, for that not only PATRICK having obtained his freedom had escaped, but the gold, which was the price of his freedom, on returning home he found not. And with this the Law accords; for to him who has served six years in slavery, the law directs that in the seventh year shall his freedom be restored.

CHAPTER XVII.

How he relieved Those who were perishing of Hunger.

AND Saint PATRICK guided by his Angelic guide came unto the sea, and he there found the ship that was to carry him to Britain, and a crew of Heathens who were in the ship freely received him, and hoisting their sails with a favourable wind, after three days they made land. And being come out of the ship, they found a region desert and inhabited of none, and they began to travel over the whole country for the space of twenty-four days; and for the want of food in that fearful and wide solitude were they perishing of hunger. And PATRICK through their whole journey was preaching unto those Pagans the word of *God*, and disputing with them and persuading them unto the faith of the Holy Trinity, and the Kingdom of Heaven; but they, even as *the deaf adder that listens not to the voice of the Charmer charming wisely*, closed their

ears against the word of *God*, until misery gave them understanding to hear. For hunger yet more heavily assailing and oppressing them, the greater part are said to have thus spoken, "Behold, O worshipper of "*Christ*, how wretched are we with want and misery, "and our eyes fail us for every need; now therefore "implore for us thy *God*, whom thou describest and "exaltest as all-powerful, that his bounty may relieve "us, and we will adore and glorify his Greatness." And Saint PATRICK answered unto them; "Believe "in, and confess the *God* who giveth food unto all "flesh, and by whom when he openeth his hand ye "shall be satisfied from his goodness." And he prayed earnestly, and behold, as he prayed for them, suddenly an herd of swine appeared, and they saw wild honey and therewith they were sufficed even to fullness, nor from that day through their whole journey did ever a supply of food fail unto them. And this great miracle being seen, they all gave thanks unto *God*, and held St. PATRICK in the highest reverence.

CHAPTER XVIII.

Of his Fast continued for twenty Days.

AND all things succeeding prosperously, and their provision much abounding, these men soon forgot the *Lord*, who had saved them from the straightness of hunger, and ungrateful for the benefits extended unto them, by the divine bounty, they sacrificed of their food to Devils and not unto *God*; imitating herein those Samaritans, whom the Book of Kings records to have worshipped *God*, yet not to have quitted the service of their Idols. Wherefore it seemed good to Saint PATRICK to eat no earthly food for twenty continual days, and albeit he was entreated thereto, he would in no wise join with them in their meals, lest

he should appear to be contaminated with their sacrifices. And the power to endure this abstinence was given unto PATTICK by the *Lord*, who had heretofore enabled *Elias* the Prophet to fast forty days.

CHAPTER XIX.

How he overcome the Temptation of the Enemy.

THE wonderful Ruler of all things, the more he exalts with signs and with wonders his elect whom he loveth, the more does he, according to the Apostle, suffer them to fall into divers temptations, that they may learn and know how to preserve their strength in *God*, who is their maker, and trust to nothing in themselves or of themselves. Wherefore PATRICK, the beloved and the elect of *God* is suffered by the Divine Will to be grievously tempted of *Satan*, to increase the confusion of the *Tempter*, and the glory of him who was tempted, and lest he should be lifted up by the greatness of his miracles or his fastings. For in the night season the *Prince of Darkness* rushed on him, and oppressed him as with the weight of an huge stone; and falling on him, the *Tempter* took from him all sense and motion, causing to him darkness and heaviness, and for the space of three days ceased not to torment and lash him beyond human power to endure. But the *Saint* in his tribulation cried unto the *Lord*, thrice in his name invoking *Elias*, the Prince of Prophets unto his aid. And *Elias* being sent of the *Lord* with a great brightness freed him from the pressure of the enemy that hemmed him round, and wonderfully illumining him both within and without, refreshed the powers of his limbs and his senses. And the enemy of mankind being put to confusion was compelled to own himself vanquished by PATRICK, and that ever after he could have no power to prevail against him.

CHAPTER XX.

How he was again made Captive, and released by the Miracle of the Kettle.

BUT PATRICK departing from the company of his fellow-travellers, that he might prove how many are the tribulatios of the Just, through which they must enter into the kingdom of Heaven, fell into the hands of Strangers, by whom he was taken and detained; and while his spirit was afflicted within him, the Father of Mercies and *God* of all Consolation sent the Angel *Victor* in the wonted manner to comfort him, promising that in a short time he should be released from the hands of his Captors: and how truly was made the angelic promise, did its speedy fulfilment shew, which followed even in the space of two months; for the Barbarians sold him to a certain man in the neighbourhood for a kettle—how small a purchase for so precious a merchandize! But when the vessel that had been bought with such a price, was filled with water, and placed as usual on the hearth to dress their victual, behold it received no heat; and so much the hotter the fire burned, so much the colder did it become; and fuel being heaped thereon, the flame raged without, but the water within was frozen, as if ice had been placed under instead of fire. And they laboured exceedingly thereat; but their labour was vain, and the rumour went every where through the country; and the purchaser thinking it to have been done by enchantment, returned his kettle to the seller, and took PATRICK again into his own power. And the vessel thereon received the heat, and did its accustomed office, even naturally, and shewed to all that this miracle happened because PATRICK had been unjustly oppressed; and forthwith they who had taken him, let him go free. Thus, by the Heavenly Power being released from the hands

of strange children, was he after his long captivity restored to his Parents. And they beholding him rejoiced with exceeding great joy, and at the return of their Son did their spirits revive, as the spirits of one awakening from an heavy sleep, and they besought of him, with entreaty of many prayers, and the abundance of many tears, that he would not again bereave them of his presence: therefore, that he might show the honor and the submission due unto his Parents, he abided with them certain days.

CHAPTER XXI.

Of Saint PATRICK's *Vision.*

AND a short space of time being passed, the while he was settled in his Father's house, he beheld in a vision of the night, a man of comely garb and countenance, bearing many letters as if from Ireland, and holding out to him one of them to read; which taking, he read, and found therein thus written: "THIS IS THE VOICE OF THE IRISH." But when he would have continued to read, he seemed in the spirit to hear the Irish Infants which were yet unborn crying unto him with a loud voice—"*Oh holy youth* PATRICK, *We beseech thee come unto us, and abide with us, and release us!*" And PATRICK being pierced therewith in his heart, could not finish the letter, but awaking gave infinite thanks to *God*; for he was assured by the vision, that the *Lord* had set him apart, even from his Mother's womb, had by his grace called him to convert and to save the Irish Nation, which seemed to desire his presenee among them. And on this he consulted the Angel of great counsel, and through the Angel *Victor* he received the divine command, that, quitting his Father and his Country, he should go unto France, there to learn the doctrine and the discipline of the Christian Faith.

CHAPTER XXII.

How he dwelled with the blessed Germanus, and how he received the Habit from Saint Martin.

BEING thus instructed and directed of Heaven, though both his parents resisted and would have detained him, he with the faithful *Abraham* quitted his country, his kindred, and his father's house, and passing through his native Britain, he went into France. And least his labour should be fruitless, or that he might not attempt to teach what he had not thoroughly learned, he attached himself to the blessed Bishop *Germanus*, and for his greater progress in the Christian faith and learning, abided with him for the space of eighteen years, reading and imbibing the Holy Scriptures, (as in the Acts of the blessed *Germanus* is recorded.) And each had received the Divine command; PATRICK, that he should abide with *Germanus*, and the holy Bishop, that he should retain and instruct the youth. For he was a Prelate, in his descent, in his nobility, in his life, in his learning, in his office, and in his miracles, most illustrious; and from him the several degrees of the holy orders, and at length the sacerdotal dignity according to the Canons, did PATRICK receive. With the like purpose did he some time abide with the blessed *Martin*, Archbishop of Tours, who was the Uncle of his mother *Conquessa*. And as this holy luminary of the Priesthood was a Monk, he gave to his nephew PATRICK the monastic habits and rules, the which he most devoutly assumed, and adorned by his life, and persevered therein. And bidding farewell, they departed the one from the other; forasmuch as *Martin* was enjoined by the *Angel* to go into a certain Island. And Saint PATRICK, returning to the blessed *Germanus*, remained with him many days.

CHAPTER XXIII.

Of the Flesh-meat changed into Fishes.

BUT PATRICK having now become a Monk, forgetting all things that were past, applied to the future; and as if little accounting his former conversation, hastened to the height of perfection. For by incredible abstinence, by his lengthened fasts, and by the exercise of his other virtues he afflicted himself, and continually bore in his heart and on his body the mortification of that Cross which his habit displayed. But the most High Pastor, who intended to raise him to the head of the Holy Church, that he might learn to think humbly of himself, to walk with the lowly, and to bear with the weak, permitted him to feel his own inferiority: so that the more deeply he was fixed on the foundation of true humility, the more firmly he might stand in the height of perfection. For a desire of eating meat came on him, until being ensnared and carried away by his desire, he obtained Swine's flesh and concealed it in a certain vessel; thinking rightly that he might thus satisfy his appetite privily, which should he openly do, he would become to his brethren a stone of offence, and a stumbling block of reproach. And he had not long quitted the place, when, lo! one stood before him, having Eyes before, and Eyes behind; whom, when PATRICK beheld, having his Eyes so wonderfully, even so monstrously placed, he marvelled who he was, and what meaned his Eyes fixed before and fixed behind, did earnestly ask: and he answered, I am the Servant of *God*;—with the Eyes fixed in my forehead I behold the things that are open to view, and with the Eyes that are fixed in the hinder part of my head I behold a Monk hiding flesh-meat in a vessel, that he may satisfy his appetite privily. This he said, and immediately disappeared. But PATRICK striking his breast with many strokes, cast himself to the earth, and watered

And PATRICK giving thanks unto *God*, abided with the man of *God* certain days, profiting in *God* by his example yet more and more; at length he bade him farewell, and went on his way with the Staff of *Jesus*, which the solitary man had proffered unto him. Oh excellent gift, descending from the Father of Light, eminent blessing, relief of the sick, worker of miracles, mercy sent of *God*, support of the weary, protection of the traveller! For as the *Lord* did many miracles by the rod in the hand of *Moses*, leading forth the people of the Hebrews out of the land of Egypt, so by the Staff that had been formed for his own hands, was he pleased, through PATRICK, to do many and great wonders to the conversion of many nations. And the Staff is held in much veneration in Ireland, and even unto this day it is called the Staff of *Jesus*.

CHAPTER XXV.

How he Journeyed unto Rome, and was made a Bishop; and of Palladius the Legate of Ireland.

THE God of our salvation having prospered PATRICK'S journey, he arrived at the city which is the capital of the world, and often, with due devotion, visiting the memorials of the Apostles and the Martyrs, he obtained the notice and the friendship of the chief Pontiff, and found favor in his sight. In the Apostolic Chair then sate Pope *Celestine*, of that name the first, but from the blessed Apostle *Peter*, the forty-third; but he keeping Saint PATRICK with him, and finding him perfect and approved in faith, in learning and in holiness, at length consecrated him a Bishop, and determined to send him to the conversion of the Irish nation. But *Celestine* had sent before him, for the sake of preaching in Ireland, another Doctor named *Palladius*, his Archdeacon, to whom, with his coadjutors, he gave many books, the

two Testaments, with the relics of the Apostles *Peter* and *Paul*, and of numberless Martyrs; and the Irish not listening to, but rather obstinately opposing, *Palladius* in his mission, he quitted their country, and going towards Rome, died in Britain near the borders of the Picts; yet while in Scotland, converting some to the faith of *Christ*, he baptized them and founded three churches built of oak, in which he left as prelates, his disciples *Augustine*, *Benedict*, *Sylvester*, and *Solomus*, with the parchments and the relics of the Saints which he had collected. To him with more profitable labour did Saint PATRICK succeed, as is said in the Irish proverb, "not to *Palladius*, but to PATRICK "the *Lord* vouchsafed the conversion of Ireland." And the Pope being certified of *Palladius*'s death, immediately gave to PATRICK the command which hitherto, keeping more secret counsel, he had delayed to proceed on his journey, and on the salutary work of his Legation.

CHAPTER XXVI.

How he saw and saluted the Lord.

AND shortly after he had received the Episcopal Dignity, the Angel *Victor* appeared unto him, then abiding in Rome, and commanded that he should hasten his journey into Ireland, that he might gain unto *Christ* the people of that country, as the *Lord* had willed. But PATRICK judging himself to be unequal to such a work and to such a labour, answered, that he could not, and would not attempt it, unless he should first behold and salute the *Lord*. Therefore was he conducted by the Angel unto the Mountain Morion, bordering on the Tuscan Sea, nigh unto the city of Capua: and there, even as *Moses*, did he merit to behold and salute the *Lord*, according to his earnest desire. Who, I pray you, can estimate

in his mind the merit of PATRICK? What tongue can sufficiently praise him, to whom, while yet living on earth, it was given to behold the *King of Glory*, whom the Angels desire to behold face to face, and who was permitted to declare unto Men, what he had been taught from the lips of the *Most Highest*? And the *Lord* promised unto PATRICK that he would hear his prayers, and that he would be his assistant in all his Acts to be done by him. Therefore, being by the Vision and by the Divine Colloquy strengthened unto the Ministry enjoined to him of Heaven, and confided to him by our Lord the Pope, he vehemently longed to complete the same, and speeded his journey toward Ireland with twenty men deputed unto his assistance by the Sovereign Pontiff, and who were renowned for their lives and for their wisdom. Yet turned he out of his way unto the blessed *Germanus*, from whom he received chalices, and priestly vestments, and many books, and other matters unto the Divine Worship and Ministry pertaining.

CHAPTER XXVII.

Of the miraculous Voyage of the Leper.

WHEN the blessed PATRICK, speeding his journey toward Ireland, was about to embark with his Disciples at a British Port, a certain Leper standing on the shore, met the Holy Man, beseeching in the name of the *Lord Jesus* that he would carry him over in his ship. The man of *God*, abounding with the bowels of compassion, listened to the prayers of the poor Leper; but the sailors and the others that were of the ship forbade him, saying, that the vessel was already enough loaded, and that *he* would be to them all, at once an incumbrance and an horror. Then the Saint, confiding in the power of the Divine Mercy, cast into the sea an Altar of stone, that had been consecrated

and given to him by the Pope, and on which he had been wont to celebrate the holy mysteries, and caused the Leper to sit thereon. But the pen trembles to relate what, through the Divine Power, happened.—The Stone thus loaded, was borne upon the waters guided by *Him, the head-stone of the corner,* and diverse from its nature, floating along with the ship, held therewith an equal course, and at the same moment touched at the same shore. All then having happily landed, and the Altar being found with its freight, the voice of praise and thanksgiving filled the lips of the holy Prelate, and he reproved his disciples and the sailors for their unbelief, and hardness of heart, endeavouring to soften their stony hearts into hearts of flesh, even to the exercising the works of charity.

CHAPTER XXVIII.

How he beheld Devils.

AND when the Saint with his people drew nigh unto the shore, he beheld a multitude of Devils gathered together in the form of a globe, surrounding the whole Island, and setting themselves against him even as a wall, to defend their own citadel, and to oppose his entrance. But his heart was not moved, nor did he tremble at the presence of these deformed ones, knowing that there were many with him more powerful than with them, even unto his triumph and their overthrow. Therefore stood he fixed in faith as Mount Sion, because mountains of Angels were around him, and the *Lord* encompassed his servant great and mighty unto the battle. And the holy Prelate, knowing that all those enemies were to be quell-

ed by him, through the virtue of the Cross of *Christ*, raised his sacred right hand, and made the sign of the Cross, and telling unto his people what he beheld, and confirming them in the faith, unhurt and unterrified passed he over. Thus cloathed with strength from on high, mightily did he exercise the armour of the Power of *God*, to the overturning of the *Powers of the Air*, who raised themselves against all height, and against the wisdom of the *Lord*; being always ready to punish their disobedience and their rebellion, as will more plainly in the following Chapters appear.

CHAPTER XXIX.

Of the river sentenced to perpetual Sterility.

THE man of *God* landed with the companions of his voyage within the borders of Leinster, in the port of Innbherde, where a river flowing into the sea then abounded with many fishes. And the fishermen were quitting the water, and drawing after them to the bank their loaded nets, when the servants of the holy Prelate, being wearied with their travel and with hunger, earnestly besought that they would bestow on them some of their fishes; but they, barbarous, brutal, and inhuman, answered the entreaty not only with refusal, but with insult. Whereat the Saint, being displeased, pronounced on them this sentence, even his malediction, that the river should no longer produce fishes, from the abundance of which, idolaters might send empty away the worshippers of the true *God*. From that day therefore is the River condemned to unfruitfulness, so that the sentence uttered by the mouth of PATRICK, might be known to proceed from the face of the *Lord*.

CHAPTER XXX.

How the dry Land was turned into a Marsh.

AND going forward he arrived at a place which was called Aonach Tailltion, and there he made ready to refresh himself and his people, and to announce the office of his ministry. But the idolatrous inhabitants, not enduring the presence of the man of *God*, gathered together and violently drove him thence, as the light of the Sun is intolerable to the weak-eyed. Yet the *God* whom PATRICK bore about him glorified in his body, permitted not that an affront, offered unto his servant, for the sake of his name, should go unpunished, but quickly did he bring on them his deserved wrath; inasmuch as for the wickedness of them who dwelled therein, the *Lord* converted their fruitful land into a salt marsh; and the sea with the fore-flowing of an unwonted tide, covered it, and that it might even for ever be unhabitable, changed the dry land into a plashy lake. Then the Saint going unto a small island, not far from the main shore, abided there certain days, and it is called unto this time *Saint Patrick's Island.*

CHAPTER XXXI.

Of his coming into Ulidia, and of the Prophecy of the Magicians on his coming.

AND the blessed PATRICK embarking with his people, steered toward the Northern parts of the island, that he might overcome the Northern Enemy, and expel him from those hearts where he had fixed his seat;

and the North-wind fell, and the South-wind arose, that he might go into the quarters of the North, and plant therein the Garden of the *Lord*, breathing sweet odours; and the desire had come into his mind to bring unto the knowledge of Truth the King *Milcho*, who was yet living, to whom he had formerly been a servant and to make him a servant of the true King, whose service is a kingdom. But forasmuch as the ways of man are not in his own power, but as his steps are directed of the *Lord*, he landed on the coast of *Ulidia*, that the vessels of mercy might there be gathered together. But PATRICK, being come forth on the dry land, a multitude of Heathens met him, who were waiting and expecting his coming; for the Magicians and the Soothsayers, either by divination or by prophecy, had foreknown that the Island would be converted by the preaching of PATRICK, and had long before predicted his arrival in these words: *One shall arrive here, having his head shaven in a circle, bearing a crooked staff, and his table shall be in the eastern part of his house, and his people shall stand behind him, and he shall sing forth from his table wickedness, and all his household shall answer—So be it! So be it!—And this man when he cometh, shall destroy our Gods, and overturn their Temples, and their Altars, and he shall subdue unto himself the Kings that resist him, or put them unto death, and his doctrine shall reign for ever and ever.* Nor let it seem strange or incredible, that if the *Lord* inspired, or even permitted, the Magicians should thus foretel the arrival and the several acts of Saint PATRICK, since the Soothsayer *Balaam*, and the King *Nabuchodonozor* plainly prophesied the coming of *Christ*, and since the devils that bore testimony to the *Son* of *God*. But when they said that he should from his table sing forth wickedness, evidently doth it appear, that He who never stood on the truth, but who from the beginning was a liar and the Father of Lies, did in his blasphemy utter these things through their mouths.

CHAPTER XXXII.

How a fierce Dog was suddenly tamed; of the Conversion of Dichu; and how a Fountain rose out of the Earth.

BUT the chief King of Ireland, named *Leogaire*, the son of *Neyll*, recollecting the prophecy, gave command unto his subjects that as soon as PATRICK should land, they should forthwith expel him from the country. And the SAINT, being then in the harbour called *Inubherslan*, went alone out of the ship, and immediately the people, infidel and dog-like in their manners, excited a very fierce dog to bite him even unto death. But the dog being at the sight of the Man of *God* entirely stiffened like a stone, stood fixed and without motion, plainly shewing that the worshippers of stones were like unto the Gods which they worshipped. The which when a certain man named *Dichu*, who was powerful of strength, gigantic of stature, and savage of mind, beheld, he brandished his sword to destroy the SAINT. But the *Lord* interposed his protecting arm, and all his strength withered in him, and he entirely stiffened, so that he could move neither his foot to go forward, nor his hand to strike. And he, experiencing in himself such a miracle, suddenly is changed into another man; and from proud becoming humble, mild from fierce, from an Infidel a Believer, he is with all his household, at the preaching of PATRICK, baptized in the Christian faith. Thus, he who had been in that country its first and principal opposer, became its first professor, and even to his latest age continued its most devoted follower. And as his soul was loosed from the chains of Sin, so were his limbs loosed from their heaviness, and all their strength was restor-

ed unto him. Behold therefore, the Miracle which the Book of Kings relates to have been formerly wrought on *Jeroboam*, did PATRICK more profitably renew on *Dichu*; for when that King was sacrificing unto Idols, and stretched out his hand to seize on the Prophet who was reproving him, forthwith his arm stiffened, which on his repentance the Prophet healed, yet did not he when healed forsake his error; but *Dichu*, for the increase and for the evidence of his devotion toward his new Faith, gave unto Saint PATRICK the place wherein this miracle had been declared, to erect thereon a new Church.

In this place, at the request of *Dichu*, (but for what cause I know not,) did the SAINT build the Church, having its aspect against the north, and looking toward the southern point; perchance that by this mystical structure, the worshippers of Idols might be persuaded from the northern coldness of Unbelief, unto the meridian fervor of the Faith, and the Charity of *Christ*; the which to this day is called *Subhall Phadruig*, that is, *the Barn of Patrick*;— for in process of time he builded there a fair Monastery, into which he introduced Monks that had passed their noviciate; and for their use he not long afterward by his prayers produced a fountain out of the earth. Of this Monastery did he appoint his Disciple *Saint Dunnius* to be the Abbot, wherein, when he had returned from his Mission, he abided with him not a few days.

CHAPTER XXXIII.

Of the evil Doer swallowed up by the Earth.

AND in that Church, the Holy Prelate stood before the Altar on a certain day, celebrating the divine Mys-

teries, when an evil doer, a bondsman of *Satan*, thrusting with accursed boldness a rod through the window, overturned the chalice, and sacrilegiously poured out on the Altar the Holy Sacrifice. But the *Lord* instantly and terribly avenged this fearful wickedness, and in a new and unheard of manner destroyed the impious man. For suddenly the earth opening her mouth, (as formerly on *Dathan* and *Abirim*) swallowed up this magician, and he descended alive into hell. And the earth, thus disjoined, and rent asunder, closed on him again; but to this day a ditch yet remaining, declareth the Judgement of the Divine Wrath. But the Holy Sacrificer, being struck with sorrow, mourned with heavy mourning over the chalice that had been spilled;—and the chalice, with the Divine Sacrifice entire therein, stood erect before him, being raised by the Divine Power, nor did any trace of the Offering remain to be seen.

CHAPTER XXXIV.

Of the aged Man restored unto his Youth.

AND *Dichu* had a brother named *Rius*, far advanced in years and in unbelief, the tabernacle of whose body, for very age, was bending unto the grave, and this man heavily grieved for the death of the magician, and for the conversion of his brother. And his wisdom was wholly of this world, and he believed in no life but the present life, for he thought that he had lost his brother, who believing in *Christ*, labored with all his strength after the glory to come, which He had revealed to his followers. Therefore for many days he opposed and troubled PATRICK, and strove to stop his mouth lest he should spread abroad the word of *God*, and encrease the number of the believers. But the

Saint, desiring to gain him unto *Christ*, met him with true and lively arguments, persuading him from the very kinds and natures of all created things, to believe that *God* was the *Creator* of all:—and that he might the more thoroughly lead him into the way of truth, he promised unto him a miracle, saying,—"Now that "the power of all thy limbs and of all thy senses fail "thee, and are nearly dead, and that thy life is almost "gone from thee, if *Christ* should restore unto thee "the strength of the grace of thy early youth, wouldest "thou not be bound of right to believe in him?"—And the man answered,—"If thou canst through "*Christ* perform on me such a miracle, forthwith will "I believe in him." Then Saint PATRICK prayed, and laying his hand on him, he blessed him;—and immediately he became beautiful and strong, and flourished again as in his early youth. And great marvel seized on all who witnessed this miracle, and their mouths were opened to the praise of *Christ*, and to the veneration of Saint PATRICK.

CHAPTER XXXV.

Of the Death of Rius.

AND *Rius*, being renewed outwardly in his body, and inwardly in his spirit, brought with him his three brothers, and came with very many to be purified at the healing Font. And after these things, Saint PATRICK, observing him to be thoroughly freed from sin, and knowing how sin beset the slippery path of human life, inspired of the Holy Spirit said unto him;—"Chuse now, whether in this valley of tears, this "world of tribulation and sorrow, shall thy years be "prolonged; or whether the misery of this life being "instantly ended, thou wilt be carried up by the *Angels*

" of Light, and enter into the joy of the *Lord* thy " *God.*" But he, trusting that he should behold the mercies of the *Lord* in the land of eternal life, answered;—" I chuse, and I desire to be dissolved, and " to be with *Christ* for ever, rather than to continue in " the habitations of sinners." And he received the Sacrament from the hands of the Holy Bishop, and commending his spirit unto the *Lord*, he was brought unto eternal rest.

CHAPTER XXXVI.

Of the Death of Milcho.

BUT Saint PATRICK confiding his affairs to his beloved *Dichu*, set forward to visit *Milcho* his former master, even his tormentor, for so had he long intended in his mind;—that by his preaching he might truly convert unto the infancy of the Christian faith, him now grown old in his evil days. And *Milcho*, this man of envious heart, this minister of death, feared lest the preaching of PATRICK should penetrate a breast of stone; and that by his clear and fiery eloquence, or by some irresistable miracle, he should be compelled to believe. Therefore held he it as base and shameful, to submit unto the doctrine of one who had formerly been his servant, and to be bound unto the unused worship of the *Creator*, rather than his accustomed idolatry. So when he heard that the Priest of the Most High was approaching, this child of perdition gathered together all his substance, and cast into the fire; and then throwing himself on the flames, made himself an Holocaust for the infernal Demons. And the Holy Prelate, beholding from a neighbouring mountain the deadly end of this wicked *Prince*, saw his soul in the form of a fiery serpent plunged into Hell; when, contemplating the infinite depths of the

judgments of *God*, with heavy tears and sighs, uttered he these words;—"Of this *King*, who least he should "believe in the *Creator* of Heaven and Earth, hath "thus doubly damned himself, the posterity shall not "inherit his Kingdom, but shall be bound in servitude that never may be loosed." And all this came to pass, even according to the word of the Man of *God*;—for none of his race ascended after him to the Throne of his Kingdom; but in a short time all his generation quickly perished from the face of the earth, by the sword or by famine, or by captivity and the lowest servitude. Thus visiteth the *Lord* the sins of the Fathers on their children; and thus is put the axe unto the tree of death, lest it should bring forth branches of iniquity. Yet as *God* is able of stones to raise up sons unto *Abraham*, and to produce from thorns roses, the two daughters of *Milcho*, were by the inspiration of the *Lord*, and by the preaching of PATRICK converted unto the faith. And each, after they were purified by the healing water, was called *Emeria*;—and they lived an holy and religious life, and, after their deaths they were buried in the place which is called *Cluainbroin*, and as PATRICK had long before prophesied, were celebrated for many miracles. Then the SAINT returned unto the house of *Dichu*, where he abided not a few days, and by preaching the Christian faith, and by working signs and miracles, he profited much people.

CHAPTER XXXVII.

Of the holy Mochna.

AND there was a youth of virtuous disposition, named *Mochna*, and he was a swine-herd, whom Saint PATRICK had met near the town of Breattan, while

he was preaching in those parts; and to him, the Spirit having revealed that he was destined to be a vessel of election, did the SAINT preach the way of salvation. And the youth, even at his first preaching, believed: and PATRICK when he had baptized him, taught unto him the Alphabet, and having blessed him, sent him to be instructed in learning, and went his way. But the youth, through the divine grace, learned in one month the whole Psaltery, and before the year had ended, arrived he at the knowledge of the Holy Scriptures. And after some time PATRICK returned to the afore-mentioned village, and *Mochna* met him there. And while sitting together they conversed on holy things, behold, a Staff sent from Heaven fell between them, and the head thereof rested on the bosom of PATRICK, and the point thereof on the bosom of *Mochna*. And the SAINT gratulating the youth on the gift, thus miraculously bestowed, said unto him; "Now, my best beloved son, "shalt thou know by this Pastoral Staff, that the "guardianship of souls will be committed unto thee." But he refusing, and alledging his ignorance and the imperfection of his youth, the SAINT is reported thus to have said, "Seek not thou to excuse thyself for "that thou art a boy, since unto all those parts "whither the *Lord* sendeth thee, shalt thou go; and "what he commandeth unto thee, that shalt thou "speak." Therefore through the several degrees did PATRICK at length consecrate him a Bishop, and placed him over the church of Edrum. And he profited much the church of *God* by his conversation and by his example, and being renowned in virtues and in miracles, was called to Heaven. And he was buried in that church wherein he had worthily served the *Lord*, and wherein adorned with manifold miracles, he had accustomed himself to live in *Christ*. And the Staff is in that church still preserved, and is called by the Irish *The Flying Staff*. And as Saint PATRICK had advanced this man from the care of swine unto

the Episcopate, a swine is yearly taken from that territory and paid unto the church of Down.

CHAPTER XXXVIII.

Of the Hostages of Dichu, which were freed by an Angel.

LEOGAIRE, a man of leonine fierceness, with an high and swelling heart rose above himself in the pride of his exploits, for that he seemed to himself to hold the land by the strength of his arm, and the firmness of his valour. And he took hostages of all the provincial Chiefs bordering on his kingdom, and among others he held in his power the sons of *Dichu*, lest any of them should raise the head to defend *themselves*, or the heel to offend *him*. For he being rooted in the errors of idolatry, strenuously favoured the magicians and the soothsayers; and his neck was stiff, and his head was stubborn against the true religion. But when he understood that *Dichu* with all his household, and kindred, and people, had turned unto *Christ*, and renounced the Gods of their country, even the Devils, his mind and his eye were inflamed with the fury of his wrath. Therefore being moved in his mind, he gave order that the hostages of *Dichu* should be punished in a manner mainly destructive, for he forbade drink to be given to them, to the end that they might perish of thirst. And the spirit revealed this unto the SAINT, and he disclosed it unto *Dichu*, and advised him to seek from *Leogaire* the respite of at least ten days, until PATRICK should appear before him. Yet could he not, as directed by the man of *God*, obtain the respite even of one day, but rather did his entreaties more vehemently blow up the flame, and exasperate the heart of the *King* with

the fire of fiercer rage; which, when the *Prelate* heard, he betook himself to his accustomed arms of prayer; and behold, on the following night an Angel appeared and gave unto them to drink, and satisfied their thirst. And from that hour not any suffering of thirst came on them; and when a few days had passed, at the prayers of the SAINT the Angel again appeared, and freed them from their prison-house, and from the power of their enemies. And from the place wherein they were confined he bore them through the air, as was formerly the *Prophet*; and he left one of them in a place in Down, where is now erected the church of Saint Patrick, and the other on a neighbouring hill, surrounded by a marsh of the sea; and he broke asunder the chains wherewith they were bound: and each place is even to this day, from the broken chains, called Dun-daleathglas.

CHAPTER XXXIX.

Of Saint Benignus, and of the Prophecy which was made of him.

AND the Passover was nigh, the festival of the Christians, whereon the *Life* that died, arising from the dead, became *the first fruits of the resurrection of the dead*. Therefore was it near to the heart of the holy *Prelate* to solemnize this solemn day, which the *Lord* had appointed a day of joyfulness to the dwellers on earth, and the dwellers in Heaven, on the fair and spacious plain called Breagh, and there by evangelizing the kingdom of *God*, and baptizing the people of his conversion, to gather together the elect race unto *Christ*. And he embarked in a vessel, and arrived in an harbour nigh unto this plain, and committing the care of the vessel unto his nephew Saint

Lumanus, he there landed and went to the mansion of a certain venerable man named *Sesgnen*, therein to pass the night. And he gladly received the SAINT, hoping that Salvation would be brought unto his house by such a guest: nor did his hope fail unto him, for when PATRICK preached the word of Salvation, he and all his household believed, and were baptized. And the venerable man had a son, whom the SAINT purified with the healing water, and taking the name from the occasion, called *Benignus*; and as was his name, so were his life and his manners; and he was beloved of *God* and of man, worthy of honour and of glory on earth and in heaven, and he stedfastly adhered to the holy *Prelate*, nor ever could be separated from him; for when the SAINT being weary would lie down to rest, this unspotted youth, flying from his father and from his mother, would cast himself at the feet of the *Holy Man*, and enfold them in his bosom, and ever and anon would he kiss them, and there would he abide. But on the morrow when the SAINT was arrayed for his journey, and with one foot in his sandal, the other on the ground, was ascending his chariot, the boy caught his foot with fast-closing hands, and besought and implored that he might not leave him. And when his parents would have separated him from the SAINT, and retained him with themselves, the boy with wailing and lamentation cried out, away, away, I entreat ye! release me that I may go with my *Spiritual Father*. And the SAINT observing such devotion in his tender heart and body, blessed him in the name of the *Lord*, and bidding him ascend with him the chariot, prophesied that he would be, as indeed he was, the Successor of his Ministry. And this *Benignus* succeeded Saint PATRICK in the Primacy of all Ireland, and being illustrious for his virtues and his miracles, at length he rested in the *Lord*.

CHAPTER XL.

The Fire that was lighted by PATRICK.

AND the SAINT on that most Holy Sabbath preceding the Vigil of the Passover turned aside to a fit and pleasant place, called *Feartfethin,* and there according to the custom of the Holy Church, lighted the lamps at the Blessed Fire. And it happened on that night that the idolators solemnized a certain high Festival called *Rach,* which they, walking in darkness, were wont to consecrate to the *Prince of Darkness:* And it was their custom that every fire should be extinguished, nor throughout the province should be re-lighted until it was first beheld in the Royal Palace. But when the Monarch *Leogaire* being then with his attendants at Teomaria, then the chief court of the Kingdom of all Ireland, beheld the fire that was lighted by Saint PATRICK, he marvelled, and was enraged, and enquired who had thus presumed. And a certain *Magician* when he looked on the fire, as if prophesying, said unto the *King*;—"*Unless yonder* "*Fire be this night extinguished, he who lighted it,* "*will, together with his Followers, reign over the* "*whole island.*" Which being heard, the *Monarch* gathering together a multitude with him, hastened in the violence of his wrath to extinguish the fire. And he brought with him thrice nine chariots; for the delusion of foolishness had seduced his heart, and persuaded him that with that number he would obtain to himself a complete triumph; and he turned the face of his men and his cattle toward the left hand of Saint PATRICK, even as his Magicians had directed, trusting that his purpose could not be prevented, But the SAINT beholding the multitude of Chariots, began this verse: *Some in Chariots, and some on horses, but we will invoke the Name of the Lord.* And when the *King* approached the place,

the Magicians advised him not to go near Saint PATRICK, lest he should seem to honor him by his presence, and as if to reverence or adore him. Therefore the *King* stayed, and as these evil doers advised, sent messengers unto PATRICK, commanding that he should appear before him; and he forbade all his people, that when he came, and one should stand up before him. So the Prelate, having finished his holy duties, appeared; and no one stood up before him, for so had the King commanded.

CHAPTER XLI.

Of the Holy Man named Hercus.

BUT a certain man named *Hercus*, the son of *Degha*, who had heard many things of Saint PATRICK, rose up in the sight of all, and did him honor. Therefore the Prelate blessed him, and promised Eternal Life unto him; and he believing in *God* received the Grace of Baptism, and leading his life renowned for virtues and for miracles, after a while he was made a Bishop, and died in the city of *Slane*.

CHAPTER XLII.

How the Magician was destroyed.

AND there was in that place a certain *Magician*, named *Lochu*, who was highly favored with the *King*, and he uttered blasphemies against the *Lord* and his *Christ*. For being driven mad by the delusions of Devils, he declared himself to be a God; and the people being dazzled with his cheats, and stubbornly

adhering to his pernicious doctrine, worshipped him even as a Deity. Therefore he continually blasphemed the ways of the *Lord*, and those who were desirous to be converted from idolatry, did he labour to subvert in their Faith, and to pervert from *Christ*. And almost in the same manner as *Simon Magus* resisted Saint *Peter*, did he oppose Saint PATRICK. And on a certain time when he was raised from the earth by the *Prince of Darkness* and the *Powers of the Air*, and the King and the people beheld him as if ascending into the Heavens, Saint PATRICK thus prayed unto the *Lord*; "Oh! Omnipotent *God*, destroy this "Blasphemer of thine Holy Name, nor let him hin-"der those who now return, or may hereafter return "unto Thee!" And he prayed; and the Magician fell from the air to the earth at the feet of the Man of *God*, and his head was stricken against a stone, and bruised and wounded he expired, and his spirit descended into Hell.

CHAPTER XLIII.

Of the miraculous but terrible Rescue of Saint PATRICK.

BUT the King being much grieved at the death of the Magician, burned with anger, and with all the manifold multitude of his people he arose to destroy the Saint. And he, beholding their violence, and singing forth with a loud voice began this verse from the Psalms: "*Let God arise, and let his enemies be* "*scattered, and let them who hate his Face be put to* "*confusion.*" Then the *Lord*, the Protector of his chosen ones in time of need, saved from this multitude his faithful Servant; for with a terrible earthquake, and with thundering, and the stroke of the thunderbolt, some he destroyed, some he smote to the ground, and some he put to flight. Thus, as was

himself to other inventions, and whom he could not slay with the sword he plotted to destroy with poison. Therefore by the hand of a certain evil doer named *Lugaich Mael*, he gave his cup unto PATRICK, whereof, that servant of *Satan* mingling Poison with the Wine, did the Saint drink. But the Man of *God*, taking the cup and invoking the name of the *Lord*, bended it forward, and all that was deadly therein poured he into the hollow of his hand unmixed with the rest of the Liquor; then making the Sign of the Cross, what remained he blessed, and to the confusion of the Poisoner, and the admiration of all who sat around, drinking thereout he received neither hurt nor damage.

CHAPTER XLVI.

Of the Fantastic Snow.

THEN being utterly covered with shame, did the *Magician* more and more grieve, and lest he should appear to be vanquished, he challenged PATRICK to bring down Signs from Heaven. And the SAINT answered that he would not tempt the Divine Will; but the *Magician* by his enchantments sprinkled all those parts with the coldest Snow, and afflicted all the inhabitants with cold. And the SAINT urged him, urging and pressing that he would remove the Snow from the earth, and the cold from the inhabitants;—and thus compelled, the *Magician* confessed that by all his Enchantments he could not do that thing. Therefore oh impious man! said the SAINT, out of thine own mouth will I judge thee, and prove that thou art the Worker of Wickedness, and Minister of *Satan*; thou, who canst cause evil only, and canst not at all produce good.—Then raising his consecrated hand, blessed he

the plain and all the places around in the name of the Holy Trinity; and forthwith all the Fantastic Snow which could not melt in the accustomed manner, vanished. And all around marvelled, confessing the Hand of the *Lord* working in PATRICK, and detesting the deceitful Works of the *Magician*.

CHAPTER XLVII.

How the Darkness was dispersed.

AND the *Magician*, beholding how his Art was scorned and set at small account, once again by his Enchantments covered the places that had been whitened with Snow, even with a palpable Cloud of thick darkness. And fear and trembling came on all whom it covered, or at least they experienced how closely it shaded them from the brightness of the true Faith. Nor let it be marvelled that strangers to the darkness of the true Light which illuminates every man entering this world, should be involved in the darkness of Magicians, who, with blind and hardened heart worshipped the *Prince of Darkness*. And PATRICK in his wonted words addressed the *Magician*, that he would make this Cloud to pass away; but the *Magician* answered even as before. Then did the *Son of Light* pour out a prayer unto the Eternal Light, the Son of Justice;—and immediately the material Sun arose and shone forth, and the Darkness was dispersed. And the people which had hitherto sat in Darkness, now beholding the great Light, proclaimed their thanks and their praises, and magnified PATRICK, who was the Preacher of the Eternal Light.

CHAPTER XLVIII.

How the Magician and his Garment were consumed, and Benignus and the Garment of St. PATRICK *preserved unhurt.*

BUT the *Magician* loving darkness rather than light, and darkening himself in the delusions of his darkness, stubbornly persevered in his malice, and still contentiously affirmed that *his* wicked and perverse opinions excelled the doctrines of the SAINT. And the *King* feared that the works of the *Magician* would be overturned, and he proposed a certain trial to be made between them: "Let your books be plunged into "the water, and he whose writings are blotted or "effaced, let his preaching be disbelieved; but he, "in whose writings no blemish shall be found, let his "preaching be admitted and confirmed." And Patrick assented to this decision, but the *Magician* refused, for he affirmed that PATRICK worshipped the element of water for a God, inasmuch as he baptized with water in the name of his *God*. Then the *King* changed the trial, and appointed that either book should be cast into the fire, and that of him whose book should remain unhurt, the doctrine should be received of all. And the SAINT accorded to this sentence, but the *Magician* distrusting himself, accorded not; for he said that PATRICK worshipped in their turn, now the fire, now the water, and that therefore he held propitious to him either element. And PATRICK replied, that he adored no element, but that he worshipped the Creator of all the elements. While therefore the dispute waxed high, and the people varied from the one side unto the other, the wisdom of the *Lord* inspiring them to distinguish the Light of the true Faith from the darkness of Idolatry, and the

soundness of holy doctrine from the vanity of magical delusion, a new trial by fire is sought out. Then with the agreement of all, and PATRICK and the evil-doer consenting, in a new manner a new house is builded, whereof the one half is made of wood, which was green, the other of wood, which was dry and eaten of worms; and the boy *Benignus* and the *Magician*, each being bound hand and foot, are placed over against each other; the boy arrayed in the *Magician's* garment is placed in the dry part of the building, and the *Magician*, clothed in the robe of Saint PATRICK, is placed in the green part, and the fire is put thereto. And behold an event, marvellous and much unwonted! The fire furiously raging, consumed the *Magician*, even to ashes, with the green part of the building wherein he stood; and the robe of the SAINT wherewith he was clad was neither scorched nor soiled; but the blessed youth *Benignus* standing in the dry part thereof, the fire touched not, yet reduced to a cinder the garment of the *Magician* that wrapped him round. Behold therefore herein repeated the miracles which are recorded in the Holy Writ, as when the three youths were cast into the furnace, the fire burned only their bonds, and hurted not themselves; so destroyed it the *Magician* with the green part of the house, yet hurted not the vest of PATRICK, and leaving the boy with the dry part of the house uninjured, it consumed the garment of the evil-doer.

CHAPTER XLIX.

Of many who were swallowed up by the Earth, and how the rest were converted.

BUT the heart of *Leogaire* was hardened, as was formerly the heart of *Pharaoh* before *Moses* against

the commands of the *Lord*. For though so many miracles had been wrought, he feared not to provoke the high *God*, and to offend his servant PATRICK. Therefore shewing himself to be a second *Nero*, in revenge for the death of the evil-doer, he appointed several of his people to destroy the SAINT. And as is testified by the Holy Writ, *a wicked Prince always hath wicked Ministers*, many of his servants put themselves forward, voluntary, prompt and earnest to so great a sacrilege. But *God*, the all-powerful protector of his beloved, armed the zeal of the creature against these senseless Idolators, and ere they could effect their wickedness, he swept them from the earth and destroyed them. For the earth opened and swallowed them up, and so many of the people of Teamhrach as were consenting thereto; and the abyss opened its mouth and devoured them, even alive. And they who remained, and all the dwellers of that land, seeing or hearing of these things, feared with mighty fear, and lest they should be punished with the like punishment, they believed in *Christ*, and crowded together unto the font. And the *King* trembled, and threw himself at the feet of PATRICK, and besought pardon, and promised that he would thenceforth obey him. And the SAINT forgave him; yet though he a long time instructed him in the faith of the *Lord Jesus*, in no wise could he persuade him unto Baptism. Therefore he dismissed him, that following his free will, he might go on in the inventions of his own heart, nor seem to be compelled unto the faith; yet at the Revelation of the Spirit, what he fore-knew of the King and his posterity, thus was prophesied by the SAINT: " *Since thou hast always resisted my* " *doctrine, nor ceased to afflict me beyond measure,* " *moreover since thou thoughtest scorn to believe in* " *the* Creator *of all things, therefore art thou the* " *child of perdition, and thou with all that were* " *partners in thine offence shouldst justly, even at this* " *instant, go into eternal punishment; but since thou*

" *humbly besought of me forgiveness, and like the King* " Achab, *hast humbled thyself before my* God, *the* " Lord *will not at this time bring on thee the evil which* " *thou hast deserved; yet shall none of thy seed sit on* " *thy throne after thee, but they shall become servants* " *unto thy brother who will believe in* Christ, *and to his* " *posterity for ever and ever.*" But the *Queen* believed in *Christ*, and was baptized and blessed of PATRICK, and at length with a pious end rested in the *Lord*. And he went forward with his people, baptizing in the name of the *Holy Trinity* all those who believed; while the *Lord* assisted and confirmed his labours with manifold miracles.

CHAPTER L.

Of the Sisters and Nephews of Saint PATRICK.

AND the SAINT had three sisters, memorable for their holiness and for their justice, and they were pleasing unto the *Lord*; and of these the names were *Lupita, Tygridia,* and *Darercha*. And *Tygridia* was blessed with an happy fruitfulness, for she brought forth seventeen sons, and five daughters. And all her sons became most wise and holy Monks, and Priests, and Prelates; and all her daughters became Nuns, and ended their days as holy Virgins; and the names of the Bishops were *Brochadius, Brochanus, Mogenochus,* and *Lumanus,* who, with their uncle Saint PATRICK, going from Britain into Ireland, earnestly labouring together in the field of the *Lord,* they collected an abundant harvest into the granary of Heaven. And *Darercha,* the youngest sister, was the mother of the pious Bishops *Mel, Moch,* and *Munis,* and their father was named *Conis*. And these also accompanied Saint PATRICK in his preaching and in his travel, and in divers places obtained the episcopal

dignity. Truly did their generation appear blessed, and the nephews of Saint PATRICK were an holy heritage.

CHAPTER LI.

How Saint Lumanus sailed against the Wind and the Stream.

AND Saint PATRICK having sailed over from Ulidia, came unto the territory of Midia at the mouth of the river Boinn, among Barbarians and Idolators; and he committed his vessel and its tackle unto his nephew Saint *Lumanus*, enjoining him that he should abide there at least forty days, the while he himself would go forward to preach in the interior parts of the country. But *Lumanus* abiding there the Messenger of Light, and being made obedient through the hope of obtaining martyrdom, doubled the space of time that was enjoined unto him, which no one of his companions even through the fear of their lives, dared to do. Yet was not this child of obedience disappointed of his reward. For while he received the Seed of Obedience, he brought forth unto himself the Fruit of Patience, and deserved to fertilize strange lands, even with the Seed of the Divine Word, to the flourishing of the Flowers of Faith and the Fruits of Justice; and the more devotedly he obeyed his Spiritual Father, the more marvelously did the Elements obey *Him*. And having fulfilled there twice forty days, and being wearied with the continual expectation of the SAINT's return, on a certain day, the wind blowing strongly against him, he hoisted the sails, and trusting in the merits of Saint PATRICK, even by the guidance of the vessel alone passed he over unto the place where he was appointed to meet him. O Miracle, till then unheard and unknown!—The ship,

without any pilot, sailed against the wind and against the stream, at the bidding of the Man of *God*, and bore him with a prosperous course from the Mouth of the Boinn even to Athtrym; and *He* who formerly turned back the Stream of Jordan unto its Fountain, did for the merits of PATRICK, guide the vessel against the wind and against the stream.

CHAPTER LII.

How Forkernus and his Parents were converted and baptized.

AND Saint *Lumanus* having landed at the aforementioned Town of Athtrym, he converted unto the Faith of *Christ*, first *Forkernus*, the son of a certain great man who there ruled, then his mother a Britoness by Nation, and lastly his father *Fethleminus*, and in a fountain which by his prayers he produced out of the earth, even before their eyes, did he baptize them and many others. And these things being done, the *Holy Prelate* in the twenty-fifth year before the foundation of Ardmachia, there builded a Church, to the endowment and the enrichment whereof, *Fethleminus*, that faithful Servant of *Christ*, gave by solemn gift Athtrym and Midia with many farms; and then crossing the river he builded an habitation for himself and for his people, and there did he piously finish his days. And *Lumanus* being consecrated the *Bishop* of this Church, sent his novice *Forkernus* to be instructed in Letters, and when he was sufficiently learned advanced him to the Priesthood. And as the day of his death approached, he went with *Forkernus* unto his brother *Brocadius*, and commanded *Forkernus* on his obedience, that he should after his decease take on himself the government of the

Church over which he presided. But he, refusing, and protesting that it accorded neither to reason nor to justice, that he should in the Church of his Father take on himself the guidance of Souls, lest he should seem to hold in heritage the Sanctuary of the *Lord*, his father and pastor bound him thereto by his iterated commands. Why need we many words? *Lumanus* would not bless him, until he had promised to undertake this office. And at length *Lumanus* having departed from this light unto the Mansion of Eternal Light, *Forkernus* as enjoined, took on himself the care of his Church, and after he had presided over it only three days, he committed it unto a certain stranger, by birth a Briton, named *Cathladius*. Thus did the Man of *God* fulfil the command of his father, and thus he took care that he should not set the example of selling the rights of the Church or the heritage of his parents. But all the revenues of this Church were by *Lumanus* transferred to Saint PATRICK and his Successors, and for ever after given unto the Church of *Ardmachia*.

CHAPTER LIII.

Of the Prophecy of Saint PATRICK *on Coyrbre, and of the Unfruitfulness of a River.*

AND *Leogaire* had two brothers, the elder of whom was named *Coyrbre*, like unto him in cruelty and unbelief, if indeed any one could in that country be found like him, who contemned and condemned the Law of the *Most High*: and the younger was named *Conallus*, who retained no more of his birth, than does the fish of the sea, or the rose of the thorn. But PATRICK having gone to *Coyrbre*, who then abided in the place called *Tailltion*, that he might convert

him unto the Christian Faith, if in any wise from that Stone could a son be raised up unto *Abraham*; yet he, his heart being hardened against belief, intended the death of the Preacher who would have preached Life unto him, and even in the middle of the river he scourged the servants of PATRICK; and the Saint knowing him to be obstinate in his error, and to be abandoned of *God*, thus prophesied unto him— "*Since thou hast refused to bear the yoke of Christ, whose service is freedom, no one of thy Posterity shall attain the throne of thy kingdom, but in perpetual servitude shall they serve the seed of thy younger Brother Conallus. And this shall be to thee a sign that the Lord will fulfil the word which He has spoken through my mouth: the river near thy mansion, which with the abundance of its fishes is wont to feed thee and thine household, from henceforward, even for ever, shall produce no fishes.*" And the word of the Man of *God* obtained, for all his posterity became subject unto the posterity of his brother *Conallus*, and they came unto the throne of his kingdom; and the river, which is called *Seyle*, even to this day beareth no fishes.

CHAPTER LIV.

Of Conallus, and of the Prophecy of PATRICK *concerning him.*

AND the SAINT leaving those Children of Darkness in the anger and blindness of their hearts, and the depth of their error, turned his steps towards *Conallus*, who was to be the Child of the Truth. And he rejoicing and giving thanks, received him as the Angel of Peace and of Delight, and opened the ears of his hearing unto the words of Salvation, and

through the laver of the regeneration and renovation of the *Holy Spirit*, deserved he to be incorporated with *Christ*. Whereby are we plainly shewed, that the Heavenly Potter out of the same clay can form at his will one vessel unto reproof, and another unto honour. Then *Conallus* being comforted and confirmed in the Catholic Verity, offered unto the SAINT his dwelling-house, and his farm, and besought of him with many prayers, that for the spreading of the Christian Faith he there would build a city for him and for his people; and he said he would build an habitation for himself on the borders thereof. And the SAINT, praising so great charity in his Novice, lest he should seem to reject his entreaty, builded there a city, which is now called *Domnhach Phadruig*, that is, *the City of Patrick*; and touching it with his Staff he marked out the dwelling-place of *Conallus*, which is now called *Rathyrtair*. And the SAINT blessed him in the name of the *Lord*; and among other things which were to happen unto him, thus did he prophesy; "*Happy and prosperous shall* "*be this dwelling-place, and happy shall be they who* "*dwell therein; nor shall the blood of any man, save* "*only one, be shed in it; and the Lord giving his* "*Blessing shall bless thee, and he shall confirm thy* "*Throne, and multiply thine Empire, and the Seed* "*of thy Brother shall serve thy seed for ever and* "*ever.*" And all these things which the SAINT prophesied, were not in the event disproved.

CHAPTER LV.

Of the Altar of Saint PATRICK.

AND it was near to the heart of the SAINT to visit Coanactia, and chiefly for the Vision which he had heretofare beheld in his sleep, wherein he was called by the infants of that country even in their mother's wombs, he desired there to evangelize the Kingdom of *God.* And he purposed to travel round the whole Island, that he might convert it unto *Christ;* and the SAINT, being prepared to his journey, blessed *Conallus,* and in memorial of himself he left in the aforementioned City his Altar of Stone, for the relieving of the sick, and for the working of miracles; but when he proceeded on his journey, the Altar followed, nor to the eyes of any man was it visible how it was carried, but, as I account, it was carried along the path of the SAINT by the power and the virtue of *Him,* at whose nod the Prophet was carried from *Judæa* into *Chaldea.* Thus did the *Corner Stone, Christ,* that he might shew unto all the holiness of PATRICK, cause this holy stone to be moved without human hand. And the PRELATE looking back beheld the Altar thus marvellously borne after him, and exulted in the *Lord,* and returned, and placed it in a fitting place. And from that day did it remain fixed, yet ceased it not to shine in miracles, as if the virtue of PATRICK had remained in it, or flowed from it.

CHAPTER LVI.

Of the Images destroyed from Heaven, and of the Fountain produced from the Earth.

AND the King *Leogaire*, being devoted to the worship of Devils, with a great part of his people who much desired to please him, adored a certain Idol magnificently formed of silver and gold, and which was raised in a field called *Maghfleidh*. And the Idol was named *Ceancroithi*, that is, *the Head of all the Gods*, for that it was by that foolish people accounted to utter responses. And around this Image stood twelve inferior Gods, made of brass, as if subject unto it. Therefore Saint PATRICK turned toward this place, that he might overturn the Idol, and by his preaching convert its worshippers to the worship of the *Creator*. But when he could not prevail, neither could he recall those Idolaters from the folly that was fixed in their minds, he betook himself to his accustomed arms of prayer. And from a neighbouring hill beholding the Idol, he stretched forth in prayer his spotless hands unto *God*, and lifted against it *the Staff* of *Jesus*; when suddenly by the power of *God* the Idol fell on its left side, and all the silver and the gold poured from it broken and powdered into dust; but on the hard stone of the Image was seen impressed the mark of *The Staff*, though it had touched it not: and the earth swallowed up the twelve inferior Gods even to their necks; and their heads continue above the ground unto this day. Thus, what human strength could not accomplish was done by the Divine Power; and many beholding it believed in the True and Living *God*, and being baptized, according to the Apostle put on *Christ*. And in that place Saint Patrick by his prayers produced out of the earth a fountain of the clearest water, wherein many were afterward baptized.

CHAPTER LVII.

How the Darkness was dispersed.

AND the Saint, having overturned the Idols, held on the way that he purposed; and the fame of his holiness going before him, announced his coming. And when he drew nigh unto Connactia, two Magicians, the sons of *Neyll*, the one whereof was named *Mael*, the other *Cabhlait*, heard of his approach: and they were both bound in the bonds of *Satan*, nor were they less germane in the exercise of their evil deeds, than in the germ of their native generation. These men by their enchantments covered the whole country with thick darkness for three continual days, whereby they hoped to prevent the entrance of PATRICK into that place. But the Son of Light, in whose heart the Morning Star that never sets perpetually shone, while he lifted up unto Heaven his heart and his hand and his tongue in prayer, the light-streaming rays of the Sun shining forth, dispersed the magic darkness; and finding free entrance into Connactia, with all his strength he labored to open to those unworthy enemies of the truth the door of Faith.

CHAPTER LVIII.

Of the Virgins who went unto Heaven.

AND of *Leogaire* were born two Daughters, like roses growing in a rose bed;—and the one was of a ruddy complexion, and she was called *Ethne*; and the other was fair, and she was called *Fedella*; and they were educated by these Magicians:—and early on a certain morning, the Sun having just arisen,

they went to bathe in a clear fountain; on the margin whereof they found the Saint sitting with other holy men; and regarding his countenance and garb, they were struck with wonder, and enquired of his birth and his residence, taking him for an apparition. But the Saint admonished them rather to believe in his *God* than to enquire of his descent or his dwelling place. Then the damsels desiring to know more assuredly of *God*, earnestly questioned about his power and his riches and his glory. And the Saint instructed them in the Catholic Faith, truly affirming him to be the Creator and Ruler of the Heavens and the Earth, and the Sea, and of all that is therein; and that he had one Son, with Himself Coeternal, Coeval, and Consubstantial, every where reigning, governing all things, possessing all things: and promised he also unto them that they should exchange an earthly and transitory Kingdom, for an heavenly and eternal Kingdom; for that if they obeyed his counsel, they should unite with the Celestial King in pure and indissoluble union. And when he had thus preached unto them with persuasive eloquence, the damsels believed in *Christ*, and he baptized them even in that Fountain. Thus being made Christians, they besought the Saint that according to his promise he would shew unto them the Face of *Christ*, their beloved Spouse. And the Saint thus answered;—"*Ye "must first with the mouth of your heart and of your "body devoutly receive the flesh and the blood of "your Spouse, so that being quickened with the living "food, and having tasted of death, ye may pass from "this impure world unto the starry Bride-chamber.*" Then the Virgins, believing in the Word of the Man of *God*, devoutly entreated and received the Eucharist, and immediately falling asleep in the *Lord*, they quitted their earthly Tabernacles, and went unto their heavenly Spouse. And their friends and their kindred gathered together and bewailed them for three days, as was the custom of the country; and

returned their sacred remains unto the Womb of the Mother of all human kind. And on that spot was erected a Church, which is now collated to the metropolitan seat of Ardmachia. And the two Magicians, for that they had educated the damsels, were sorely grieved at their deaths, and reproached the Saint with bitter and angry words; but he, touching the Harp of *David*, and preaching unto them the Kingdom of *God*, converted them unto the Faith, and they were baptized.

CHAPTER LIX.

Of the Magician struck by Lightning, and of twelve thousand men converted unto Christ.

AND after these things had come to pass, a great and solemn council was held in a solemn place by the people of that province gathered there together, whereat the seven sons of *Amhlaich*, a man eminent for his birth, his dignity, his riches, and his power, were present with a numerous train of their followers. Then the Saint, that he might gain many of that multitude unto *Christ*, threw himself into the midst of the assembly, and took the spiritual armour of the Power of *God*, unto the extirpation of Idolatry. But when this renowned Preacher unsheathed the Sword of the Spirit, to the destruction of Devils and the salvation of Man, a certain Magician named *Rochait*, with all his strength endeavoured to slay him. Lest however his wicked attempt should accomplish the yet more wicked deed, the Hand of the Almighty, sending on him fire from above, consumed this Child of Hell, and smote him with Lightning, even in the presence of all. And beholding this marvellous and fearful Miracle, the seven sons of *Amh-*

laich, with twelve thousand of the people believed in *Christ*, and were baptized, and constantly remained in the Catholic Faith which they had taken on them. And the two daughters of a certain nobleman, named *Glerannus*, who were then unborn, are said to have invoked the Saint, and were with the rest converted unto *Christ*, and were baptized even in their Mother's Womb. And they afterward, living an holy and religious life, in a pious end rested in the *Lord*, and after their deaths proved by many Miracles that they were with the Saints in Heaven. And Saint PATRICK placed over this newly-converted people a Prelate named *Mancenus*, and he was learned and well versed in the Holy Scriptures.

CHAPTER LX.

Of another Magician, whom the Earth swallowed up.

AND the *Lord* ordained unto Saint PATRICK strong and frequent conflicts with the *Magicians*, that he might conquer, and know how prevailing was the wisdom of *Him*, in whose Name all their endeavours were foiled. For as, according to the Apostle, *Iannes* and *Mambres* resisted *Moses*, so that very many evil doers resist PATRICK. Therefore on another day in the place of the aforementioned counsel, another, but not a different, evil doer, at the instigation of *Saian*, arose with the like fury against the SAINT that he might destroy him. But the right hand of the *Lord*, which erewhile had smote his enemy with consuming fire, was magnified in strength, and in his manifold power swept this evil doer from the face of the earth. For the earth cleaving asunder, opened her mouth, and swallowed up the *Magician* who had so often defiled himself with so many evil deeds, and closing again plunged him into the Abyss.

CHAPTER LXI.

How another Magician is sunken up to the ears, and again is raised up.

AND the deadly end of this evil doer being discerned by one who was germane unto him in his flesh and his mind, and who was not able to succour his Brother when perishing, therefore sought he to avenge his destruction on PATRICK, as his destroyer: and being enraged against the SAINT, he sought to put him to death. But the Lord fought for PATRICK, and the earth in like manner opened and swallowed up the *Magician* even to his ears. Then the man, being almost swallowed up in the earth, implored pardon of the SAINT, and promised that he would believe in Christ, and that he would obey his doctrine. And the SAINT being moved with pity, prayed for him unto the Lord; and immediately the earth cast him forth, and raised him. And the unmerciful man being mercifully saved, gave thanks unto the Power that had saved him, and believed in Christ, and received the Grace of Baptism. Thus doth the Lord, distinguishing between the light and darkness, severely condemn the reprobate and obstinate in evil, and mercifully saveth those who fly unto his mercy.

CHAPTER LXII.

How an huge Stone was raised by the Saint.

AND the SAINT passing along on a certain day, beheld a multitude of men gathered together, that

they might move from its place a very large stone; and they had laboured a long time, but in vain; for they were wearied in their strength and fatigued with the unequal attempt, and to raise the stone they prevailed not. Then the SAINT approached even as a builder of the Temple of the Living God to be builded in the Lord; and having prayed, and blessed their work, that huge stone, which could not be stirred by an hundred hands, did he alone remove, and raise, and place in its fit place. And the men who stood around, marvelled at this marvellous work, and were converted to believe in the God of Saint PATRICK; and they who hitherto having stony hearts worshipped stones, this stone being raised by the SAINT, believed in *the Living Stone, the Precious Stone, the Corner Stone, the Elect Stone,* the *Stone* which is placed in the Foundations of *Sion;* and this *Stone* had they long time rejected; but now becoming themselves living Stones, joined together with the cement of the Christian Faith, and following the sacred Doctrine, and being polished and purified in Baptism, they grew in the Temple of the *Lord.*

CHAPTER LXIII.

How the Women were raised from Death.

AND wheresoever in his Preaching went PATRICK the Man of *God,* his lips diffused the healing knowledge, and the number of the Believers was daily increased. And the Lord assisted his faithful Servant with manifold miracles, and confirmed his Doctrine, for that he falsied not the Word of *God,* but always sought His Praise, and His Glory. And on a certain day, he came to a place called *Fearta,* where at the side of an hill two women who had deceased were buried. Then the Man of *God* approaching the grave,

commanded the earth to be removed, and having invoked the name of Christ, he raised them up to life. And the women thus raised up, even in the presence of all around proclaimed that their Idols were vain, and that their Gods were Devils, Christ alone being the true God; and in His Name they besought to be baptized, and they attained their prayer. And the by-standers glorified God, and devoutly received his Faith and Baptism. Thus did the Most Holy PRELATE revive from double death the two women who were dead in the flesh; and their Resurrection from bodily death gave unto many Resurrection from the death of the Soul.

CHAPTER LXIV.

Two Women, who were pregnant, are with their Infants rescued from Death unto Life.

AND in these parts was a certain women named *Fidelina*, yet knew she not how to confide in Christ; and she was pregnant, and even at the instant of her travail for lack of strength she expired. But as a city builded on a mountain cannot be hidden, nor a candle placed in a candlestick, nor the fragrance of a sweet-smelling garden, so, though ever so much he desired it, could not the virtue of the blessed PATRICK be concealed. For proceeding from him, it drew after him many who had been evil disposed; and for the odour of his Ointments many followed him; so by the Grace thereof the friends of the departed woman being attracted, brought her lifeless body unto the SAINT, and entreated with lamentable entreaties, that he would shew now on *her* the power which erewhile he had shewn on others. And forthwith the

Man full of God betook himself unto prayer; and he restored the dead woman unto life; and afterwards she brought forth a son, and in a convenient season thereafter, with her child received Baptism; and thus was each from the death of the body and of the soul, revived by PATRICK before the people. And all the multitude who beheld these things, believed, and gave praise unto God—And the Woman related what during her death she had seen of the Glories of Heaven, and of the pains of Hell; and her testimony was believed, and converted unto Christ many thousands. And shortly after, this miracle was renewed on another woman, who also died in travail, and who was in like manner revived by the SAINT, and with her child was baptized.

CHAPTER LXV.

How he builded a Church of Clay alone:

AND Saint PATRICK journeyed round Connactia, spreading through all that region the Word of God; nor ceased he from his preaching, nor from his working of miracles, until all the inhabitants thereof were converted unto the true Faith. And in many places builded he Churches, appointed therein Priests and other ecclesiastial Ministers unto the Government of Souls and the Holy Ministry. And on a time when the SAINT was intent on his wonted work, he came unto a certain plain, which, by its fair and pleasant site was fitted unto the building of a Church; but neither wood nor stone could be found therein. For the forest was a long way distant, and no axe could be found in those parts, nor even if found, did any of the inhabitants understand its use. Therefore did this Holy Man offer up his prayers, and being helped

of Heaven, he builded there a Church of clay alone, and it was fashioned for that time in very handsome form, and it was endowed with Divine Grace. For well is it known to have suffered nought, neither from the wind, nor from the snow, nor from the hail, nor from the rain, nor from any other inclemency of the air; but from thence even to this day is it seen to continue in its original state. And the Seat of Saint PATRICK, wherein sitting he was wont to preach, is still shewn; and manifold and marvellous miracles are reported to have been done there.

CHAPTER LXVI.

Of the two Rivers, Dubh and Drobhaois.

IN that country were two rivers, whereof the one was called *Dubh*, and the other *Drobhaois*; and the river *Dubh* was wont to abound with fishes, but the other produced them not. And the SAINT passing nigh the bank of the fruitful river, entreated the fishermen, that out of a great draught which they had taken, they would bestow their kindness unto him. But they, wanting charity toward the beloved of the Lord, sent him away empty, and wholly refused unto him even one fish. Therefore God, the Author and the Lover of Charity, from these fishermen, narrowed in their hearts, and frozen with covetousness, withdrew their wonted gain, and deprived that river of its perpetual abundance of fishes; and the other river, which was called *Drobhaois*, did he immediately enrich therewith. And this river, as being more fruitful, so is it clearer than all the other rivers in Ireland. From whence a wise man may understand that we should shew charity unto every member of Christ, and receive the friends of God and relieve them with all kindness. For whatever honor, what-

ever kindness we shew unto them, that do we assuredly shew unto Christ; so, whatever we unjustly take from or deny unto them, of that doth God attest us to have defrauded *Him*.

CHAPTER LXVII.

Of the Voice that issued from the Sepulchre.

THE holy standard-bearer of the Lord was accustomed to stop at the head-stone of every Christian who was buried outside of a burial place, there to erect a Cross; for he knew that in that country then only lately converted unto the faith, all the dead, by reason of the fewness of the Churches, could not be buried in consecrated ground: and therefore the good Pastor wished by that blessed token to distinguish the sheep from the goats, namely, the Christians that were buried from the Pagans. So might the Worshippers of Christ, beholding the sign of Life, understand that a Servant of the Faith of the Cross was there buried, and so might they not delay to offer unto the Creator their prayers for his soul. Truly, a pious custom and worthy is it of general observance, that all who were baptized in the death of Christ, and are dead in his faith, should when buried have on them or near them the Ensign of the Death of *Him*.

And it came to pass that PATRICK, in going out of Connactia, beheld outside of a burying-place which was consecrated to God, the graves of two men who had been lately buried, and he observed that at the head of the one was a Cross erected. And sitttng in his Chariot, as was then the custom, he bade his Charioteer to stay, and speaking to the dead man as to one living, he asked him, who, and of what religion he had been? And the voice answered unto him

from the grave, that he had been a Pagan, altogether ignorant of the Christian Faith. "Why then," said the SAINT, "bearest thou the Cross of Christ, thou "who didst never worship or acknowledge him?" And the voice answered;—"He who is buried near "me was a Christian; and some one of your faith "coming hither placed the Cross at *my* head." Thus the voice spake, and was silent. Then the SAINT descended from his Chariot, and removed the Cross from that place, and fixed it at the head-stone of him who had been baptized, and prayed for him, and went his way.

CHAPTER LXVIII.

Of his Journey, and of his manifold Miracles.

AND going out of Connactia, after having confirmed that country in the Christian Faith, he went toward the Northern part of Ireland, which is called Dalnardia; and by his example and by his miracles, did he convert unto the Faith of Christ and the Sacraments of the Faith. Then he passed over the Mountain Ficoth, even to the great plain of Bregh, thus traversing through Midia into Lagenia; and every where he preached the Kingdom of God, and certain of his Disciples he advanced in fit places unto the Episcopal Dignity. But by how many Miracles his journey was graced, how many diseased persons he healed, severally to relate, not even the pen of the most eloquent could suffice. For divers received health, not only by his touch or by his prayer, but even by the passing of his shadow, as were he another Peter. So many as were not purified by the healing water, did he labour to persuade into Baptism;—so many as were already baptized, lest their faith should be per-

verted by the Old Enemy, or subverted by heretical Doctrines, did he therein confirm. And since Faith, according to the Apostle *James*, is "dead without Works," and since a dead Faith is *no* Faith, this blessed Preacher earnestly persuaded the Believers unto an holy and sincere Faith by their diligent working of good Works. But they who proceeding in all wickedness, condemned his Doctrine, and rebelling against God obstinately persevered in the worship of Devils, often at his prayer were they by the suddenness of Divine Justice destroyed; as our relation has hitherto declared, and will declare in the following pages.

CHAPTER LXIX.

The Prophecy of the SAINT *concerning Dublinia; and the Sick Man cured.*

AND the SAINT departing from Midia, directed his course toward Lagenia, for the purpose of preaching there; and on his journey he crossed a river named Finglas, to a certain hill distant about one mile from the village Atheliath, the which is now called Dublinia: and looking on this place and on the country around it, and blessing it, thus spake prophecying; "*This village, now so small, in time shall be renowned, and it shall be encreased in riches and in dignity, until it be advanced the royal seat of a kingdom.*" How truly he spake, the proof of this time manifestly sheweth. And he entered the village, and the dwellers therein, having heard of the miracles which he had wrought in the Lord, came forth joyfully to meet him;—and the son of the Lord of that place, his only son, was even at the point of death, so that many said he had already expired. Then at the en-

treaty of the father, and of the rest who flocked around him, the SAINT went unto the sick man's bed, and bended his knees on the earth, and prayed, and blessed him then dying, and snatched him from the jaws of death, and in the sight of them all restored him. And they who beheld this Miracle, believed in the *Author of Life*, and by the Holy PRELATE were baptized in his name.

CHAPTER LXX.

A Fountain is produced out of the Earth.

AND Saint PATRICK while abiding in this village was entertained at the house of a woman, who often in his presence complained of the want of fresh water. For the river that ran near it, was by the flowing in of the tide of the sea made wholly salt of taste, nor before the return thereof could any fresh water be obtained unless drawn at a great distance. But the SAINT, who *continually thirsted after* God *the Living Fountain* compassionated the grievance of his hostess and of the multitude then newly born unto Christ, and the rather that they might the more ardently pant toward the Fountain of Life, thought he fit to shew its virtue. Therefore on the morrow he went unto a certain place, and in the presence of many standing around he prayed, and touched the earth with *the Staff of Jesus*, and in the name of the Lord produced from it a clear fountain. Thus with the Staff in the hand of his Preacher Saint PATRICK, did the Lord renew the Miracle which of old time he had deigned to work by the Ro in the hand of *Moses* striking the Rock;—*there* the Rock twice struck flowed forth abundant waters;—*here* the Earth once pierced poured forth a pure fountain.

And this is *The Fountain of Dublinia*, wide in its stream, plenteous in its course, sweet to the taste, which, as is said, healeth many infirmities; and even to this day is rightly called *The Fountain of Saint* PATRICK.

CHAPTER LXXI.

The Dead are raised up; the King and the People are converted; a Fountain is produced, and the Tribute promised.

THE Divine Providence bestowed on this transitory World the desire of Letters; to the end that the human race, which when death arrives cannot long continue in the memory, may through distant ages preserve the record of great events, and recall them as if passing before their eyes. Therefore do those things appear to me very worthy of remembrance, which were done by PATRICK the illustrious Preacher unto the Irish Nation, the Holy PRELATE, who by the Grace of God, in his Evidences, his Miracles, and his Virtues, became the Conqueror of the Old Enemy, even to the *gathering together the People of Ireland, and her Kings, that they might serve the Lord*;—and at length he came unto the noble City which is now called Dublinia. And it was inhabited by the Norwegians, and by the people of the Isles, having been conceded by the King of Ireland unto the dominion of the Queen, who was the daughter of the King of Norwegia;—and in course of time was it one while all allied to and the other while warring against the Kings of Ireland. Hither Saint PATRICK coming, found the City defiled with the abominations of Idols, and unknowing of the true

Creator. And *He* who burst asunder the Gates of Death and Hell, smoothed the path for his Servant; for the King and the People, who erewhile had said unto the Lord, *depart thou from us, we will not the knowledge of thy ways;* so cast down were they, so saddened with weeping and with lamentation, that all memory of their wonted fierceness, all their barbarous rudeness, and all the pride of their Idolatry was utterly subdued. Wretched was the spectacle on that day!—The twin hope of the Kingdom, the delight of the City, the solace of the old, the companion of the young, the son of the King of Dublinia lay in his chamber dead; and his sister, who had gone to bathe in the neighbouring river, had that day perished in the mid stream. And a tumult arose through the whole City; and the funeral rites of the King's son being wholly neglected, all ran confusedly to the shore;—some, not even casting off their garments, plunge into the river;—some dive into its lowest depths, and others sail down the course of the tide, lest haply the body of the royal damsel might thitherward be hurried down. But they who had gone out to seek, beheld in the water the damsel lying down, even as one sleeping. They delay not;—they raise the royal maiden from the stream, they bear her unto the chamber of her brother for her obsequies;—and according to the superstition of the Pagans, the tombs are prepared. And a rumour gathers in the Palace, that he, PATRICK of Ardmachia, who in the Name of the unknown God had already raised many that were even dead, had on that day arrived in the City. This the King hearing, rejoiced mightily; and he caused him to come where his two children lay, and being already full of Faith, he promised that if God at the prayers of the Saint would restore the children of his age, he and all his people would worship him. And all the Nobles confirm the promise of the King, and the whole City yearneth toward the faith, so that the children may

but be revived. Then the SAINT beholding the gain of souls which was there prepared for him, poured forth his prayers, and in the sight of the King and of the People restored to life the royal children; and they being made the assistants unto the faith, rising again in their bodies, assisted in their Father and the People the Resurrection of Souls. And this King was called *Alphinus*, and his son was called *Cochadh*, and his daughter, *Dublinia*, and from her the City received its name. And he and all his people rejecting their Idols and all the abominations of the Devils, were converted unto Christ, and were baptized at *The Fountain of Saint* PATRICK, at the Southern side of the City, wich the SAINT, striking the earth with *The Staff of Jesus*, had caused to arise, to the encrease of the Faith of the Believers; wherefore did the SAINT offer there the Sacrifice unto Salvation; and there even to this day is honor and reverence paid Saint PATRICK and his Successors, the Primates of Ardmachia. And from that time the King *Alphinus* and all the Citizens of *Dublinia* vowed themselves and all their posterity to the service of Saint PATRICK and the Primates of Ardmachia, and builded one Church near this Fountain, and another near the Church of the Holy Trinity, and in the City Westward of the Archbishop's Palace. And they appointed a Tribute unto Saint PATRICK their Patron; which was, unto the Archbishop of Ardmachia from every merchant ship a sufficient cask of wine or of honey, an hook of iron, or a measure of salt; from every tavern a vessel of mead or of ale; and from every shop a Gift of shoes, or gloves, or knives, or combs, with many Gifts of such kind. And on that day the King and his Nobles each offered unto him a Talent of gold;—but the People offered even as they could: the which did PATRICK, the Poor in Christ, give unto the Poor, having retained a part unto the building of Churches. Then blessed he them with the blessings of *Jacob* the Patriarch, and of *Moses* the

Servant of *God*, like unto the age and spiritual bearing of whom he appeared, prophesying, and praying if their deeds agreed with their words, that they might be unconquered and fortunate; but weak and unhappy, if ever they falsified their vows. Which plainly was proved when this people, becoming proud and regardless of the blessing of the SAINT, neglected to pay the appointed Tribute.

CHAPTER LXXII.

Of the Sentence pronounced on Murinus.

AND the SAINT having blesssd and bidden farewell unto the inhabitants of Dublinia, then by the power of his Miracles confirmed in the faith, preparing him for the like work, set forward on his journey. And he came into a neighbouring town, which is now called *The Castle Cnoc*, where a certain Infidel named *Murinus*, governed. Him did the SAINT desire to lead into the path of Life; but this son of death hearing the fame of his virtue and of his wisdom, which he feared no one could resist, absented himself from the SAINT, even as from a fierce enemy. And the SAINT required him, that he would, at the least, give unto him of his abundance; but he concealing himself in an inner chamber, required *him*, that he would at least suffer him to sleep. The which commands being of each often times repeated, the SAINT, at the inspiration of the Spirit, understanding him to be a child of perdition, exclaimed, "*Let him sleep, "let him sleep; nor until the Day of Judgment "him awaken or arise!*"—Then the SAINT departed, and the wretched man sunk into the sleep of death. Thus when the sleeper, covered with the darkness of unbelief, refused to awake

at the heavenly voice which called him from the dead, that he might be illuminated of *Christ*, he descended into the dark grave, there to remain for ever, covered with the darkness of death. Therefore, even to this day, it is among the Irish a frequent imprecation on feigned sleeper, *Mayest thou sleep, as at the word of Saint* PATRICK, *Murinus slept!*

CHAPTER LXXIII.

Foylge is punished with a double Death, and the deceiving Fiend is driven out of his Body.

AND in Lagenia was a certain wicked Idolater, named *Foylge*, who was an eminent adversary of *Christ*, so far forth as he was able: this child of *Belial* frequently sought occasion to lay on PATRICK, the anointed of the *Lord*, his impious hands, for to him it was very grievous, not only to see, but even to hear the SAINT. To this inveterate malice was he urged, for that the Man of *God* had destroyed the aforementioned Idol *Ceancroythi*, unto the abominable whereof he was especially bound. But when he could not effect his wicked purpose, he one day attacked the charioteer of Saint PATRICK, who was named *Odranus*; for he seized him sitting in the chariot, and strangled him; so that by one act of blood his fury might be the more fiercely excited toward another. And the SAINT, wounded in his heart, cast the weapon of his malediction on this child of Hell, who pierced thereby, even at the moment breathed out his soul in the Infernal Regions. Of some it is said, that *Odranus* fore-knowing the servant of *Satan* to be intent on the death of the SAINT, obtained that in his stead *he* might

on that day hold the reins. And this he did, earnestly desiring to lay down his life for the SAINT, lest so bright a lamp being extinguished, the people of Ireland should again walk in darkness. And the SAINT beheld his soul borne into Heaven by the Angels, and placed in the seat of the Martyrs. But the Old Enemy entering the dead body, shewed to all a false and feigned *Foylge*, as if revived into life, and dwelled therein as returned to his possessions and to his people. And after some days, as PATRICK was passing nigh unto a dead man's dwelling, he called unto him certain of the family, and asked where *Foylge* was; and they answered, that he was then within in the house; when the SAINT replied, "*The "soul of* Foylge, *for that he unjustly slew my "chariot-driver*, God *justly judging and vindi- "cating my cause, hath gone out of his body, "and descended into Hell; but* Satan, *to the de- "lusion and the seduction of mankind, hath entered "into his corpse, and occupieth it as his own proper "vessel.*" Then the SAINT forbade *Satan* that in that vessel he should longer abide, or deceive mankind with so wicked a phantom. And forthwith, at the command of the Man of *God*, the deceiving Spirit quitted his habitation of clay; the which, covered with worms, and raising horror and offence to all, was carried into instant sepulture. Nor let it be wondered that the *Devil* should shew himself in the visible form of his accustomed instrument, the *God* permitting, *whose judgments are an abyss*; but rather let *Him* be feared, who can destroy both body and soul in Hell.

CHAPTER LXXIV.

Of the Saint's Prohphecy concerning the Kings of Momonia.

AND the SAINT going out of Lagenia, journeyed prosperously forward into the country of Momonia. And the *King* thereof, who was named *Oengus*, met the holy Prelate, rejoiceing and giving thanks in the exultation of his heart, as on that day occasion was ministered unto him of joy and belief, for that in the morning when he entered the temple to adore his idols, he beheld them all prostrate on the ground. And so often as he raised them so often by the Divine Power were they cast down; nor could they stand upright, but continually were they overthrown. And as *Dagon* could not stand at the approach of the Ark of the Testament, so neither could the Idols stand at the approach of Saint PATRICK. And *He* may truly be called the Ark of the Covenant, who in his pure heart, as in a golden urn, bore the manna of heavenly Contemplation, the Tables of the heavenly Law, and Rod of the heavenly Discipline. And the *King* brought him with great reverence and honour unto his palace in the city of Cassel, because his mind and his eye had long time longed for him, by reason of the manifold miracles which he knew had been worked by the SAINT. And at his preaching the *King* believed in the *Holy Trinity*, in the name of which he is regenerated in the healing water of baptism. And after he had blessed the *King*, by touching his head, at his earnest and devout intreaty the SAINT pierced his foot with the point of the *Staff of Jesus*. But the *King* receiving his blessing with ardent desire felt in his body no pain of the wound, so much did he rejoice in the salvation of his soul. Then did the SAINT behold the wounded foot of the *King*, and imprinted on it the sign of the Cross,

and blessed it, and healed the wound: and full of the prophetic Spirit, thus prophesied he unto the *King*: "*The blood of any King of thy race who shall sit on thy throne shall never be shed, save one alone.*" And the inhabitants of this region assert the prophecy to have been proved by undeniable truth, inasmuch as History recordeth not one King of all his posterity, even to the tenth generation, to have been slain, but only *One*. And there remained in that place a tablet of stone, whereon the SAINT is said to have celebrated the holy mysteries; and it is called by the Irish *Leac Phadruig*, that is, *the stone of Saint* PATRICK, and on this stone, for reverence of him, the Kings of Cassel are wont to be crowned and to be advanced unto the throne of their kingdom

CHAPTER LXXV.

How Dercardius and his Companions were destroyed.

AND thence the SAINT speeded unto Urmonia, that out of that place he might pluck the thorns and the branches of error, which being planted by the craft of the Old Enemy, had flourished there, and sow in their stead the spiritual harvest. And a certain man of Comdothan, named *Lonanus*, freely received him, and made unto him and the companions of his journey a great supper. And the SAINT deemed right to impart the spiritual and eternal food unto those who prepared for him the food which was perishing and earthly. And during supper while the SAINT laboured to fill their minds with the word of Life, a certain wicked man named *Dercardius*, approached, and with rude and importunate speech nay even with clamour, wearying the ears of the SAINT, afflicting his mind and stopping his mouth,

de nanded of him food. The which the SAINT not having at his hand, blushed, and took unkindly the irreverence that prevented him from preaching. But a certain man named *Nessan*, who beheld how the just mans spirit was vexed, offered unto him a ram which the SAINT bade him give to the bold importuner. This receiving, *Dercardius* returned to his Companions, boasting that by his importunity he had penetrated the stony heart of PATRICK, even as the continual dropping of water weareth out a stone. And they slay the ram, and dress and eat it. And while the meat was yet in their mouths, the anger of *God* came on them, and suddenly avenged his Servant; for the meat turned to poison, and destroyed the all:—wherein are we sufficiently admonished, not to offend the Servants of *God*, lest we offend the *Almighty* Himself, who will protect and defend them in time of their trouble.

CHAPTER LXXVI.

Of the Quarrel of the two Brothers

THE blessed PATRICK, as the Angel of Peace, announcing by the blood of *Christ* that *Peace which passeth all understanding*, journeyed through Cirraghus And as he journeyed, he beheld two brothers named *Bibraduis* and *Locradius*, who, their father having been lately buried, were dividing the inheritance; and they at first disputed with their tongues, and at length attacked each other very fiercely. And when each brandished the sword unto the death of the other, the SAINT feared exceedingly, lest even in his sight the crime of fratricide should happen. Therefore unto the pity of these unpitying men did he address his

heart, unto prayer his mouth, unto blessing his hand; and making their arms immoveable as wood or as stone he stayed them in the air. And they beholding themselves thus miraculously prevented, ceased from the fury of their conceived sin; and at the bidding of the SAINT telling *good tidings of peace and preaching Salvation*, returned unto the mutual kindness of brotherly love. Then he, the brothers being appeased, and his blessing being given unto them, restored the power of their arms, and they offered him for the building of a church the field wherein was worked this Miracle.

CHAPTER LXXVII

Fourteen thousand Men are miraculously refreshed with the Meat of five Animals.

AND after that PATRICK the illustrious worker of Miracles, had fortified with his most holy admonitions the inhabitants of Momonia, whom he had already filled with the faith; and he turned to visit the Northern parts of the Island, the territories of the sons of *Neyll*, that he might convert or confirm the dwellers therein. And the afore-mentioned King *Oengus*, with twelve of his tributary Kings, and other of the Chiefs who were subject unto him followed the SAINT with fourteen thousand men, desiring to be fed with the Bread of life and understanding. And when they came unto the river Brosnach, where *Triamus* the Bishop, by birth a Roman companion unto Saint PATRICK in his journey and his labours, dwelled in a place called Choibeach, he desired to refresh all this multitude. Therefore he first fed them all with spiritual food, and then bade them sit down unto supper. And *Triamus* had one cow, by the milk of which he was wont to be sustained, and he caused her to be slain for their

repast. But what was this one among so many? Then PATRICK the beloved of the *Lord*, addressed a prayer unto heaven; and behold two stags issued from one part of the wood, and two boars issued from another part, and came unto him as tamed and domestic. And these, giving thanks unto the Most High Giver, he in like manner bade to be killed and having blessed, he placed before the multitude. And all the people eat, and were abundantly filled; and the remnants, that nothing might be lost, were gathered up; thus, with the flesh of five animals did PATRICK most plenteously feed fourteen thousand men, in the name of *Him*, who with five loaves and two fishes did feed four thousand. For *He* said, "*he who believeth in me, the works that "I do, these shall he do, and greater than these,*" that the *Father* may be glorified in the *Son*. And these miracles differ not, though they vary in their number, for each was worked of the *Lord*, this in himself, that in his servant. Nevertheless on the morrow was found in that field a cow like unto the one that was killed and eaten; and it was given unto *Triamus*, that he might be nourished of her milk. And the rumour went forth among very many, affirming this to have been the same cow revived by Saint PATRICK. We however say that nothing is impossible unto *God*, but that this was done we neither deny nor assert.

CHAPTER LXXVIII.

Nineteen Men are raised by Saint PATRICK *from the Dead.*

BUT to these wonderful Acts succeed yet more wonderful, and evidently shew in his SAINT. the wonderful *God*; for the next Miracle deserveth

even higher admiration. And as PATRICK was one day preaching Eternal Punishment to those who resisted the commands of *God*, and the reward of Eternal Life to those who obeyed, his words were confirmed by the argument of an unheard Miracle. For lest any scruple of doubt should arise in their hearts, he revived in the sight of all, nineteen men who had been dead, and buried in their graves, one of whom, named *Fotus*, had lain in his narrow house for the space of ten years. And all these related the pains which they had suffered, and with one voice declared that the *God* whom PATRICK preached, was the true and the living *God*. Then the king *Oengus* and all his people beholding these things, glorified the *God* who is glorious in his Saints, wonderful in his Majesty, and eminent in his Miracles, such as are never seen on earth; and they honoured PATRICK as the Priest of the *High God*, and his peculiar Apostle. And each returned unto his home, saying, this day we have beheld a Miracle. And they who had been revived, were by PATRICK baptised, and professing a penitent life, they took on them a Monastic habit, and abiding with the blessed *Triamus*, they remained in holiness and in faith even to their lives end.

CHAPTER LXXIX.

The King's Daughter becomes a Nun.

AND PATRICK came unto the country of Neyll, werein reigned a King named *Echu*; and he had one beloved daughter named *Cynnia*, whom he intended at a fitting time to give in fitting marriage. And the damsel unfolded to the SAINT her father's purpose, and *he* exhorted her to deserve the reward of virginity even an hundredfold; therefore-

rejecting worldly nuptuals, she determined to offer herself an undefiled offering unto her *Celestial Spouse,* and to cherish *him* in her heart. And the *King* beholding her thus steadily to preserve her virgin purity, called unto him the SAINT, and thus he spake; I had determined that my daughter should continue unto me a long descending pro- " geny, for the confirmation of my kingdom, and " the solace of mine age; but the succession " is cut off, and mine hope is defeated by thee: if " therefore thou wilt promise unto me the Hea- " venly Kingdom, yet not compel me unwillingly " to receive baptism, my daughter shall become " the servant of thy *God,* even as thou hast " exhorted her; otherwise I will not be stopped " of my desire, nor shall thy preaching prevail." And the SAINT confiding in, and committing all unto the *Lord,* faithfully promised what the *King* required. Then the Damsel being veiled and consecrated, and serving the *Lord* in virginity, and in the exercise of all other virtues, brought by her example many unto his devotion; and during her life, and after her death, she was renowned by divers miracles. And the SAINT commended her unto the care of the holy virgin *Cethuberis,* who first of all the women of Ireland had received from him the veil; and to whom, being placed over the monastery of Druimduchan, with a great multitude of virgins serving *Christ,* the SAINT himself addressed an exhortatory epistle. And in this monastery did *Cynnia,* abide, until at length with many holy virgins she rested there in the *Lord.*

CHAPTER LXXX.

The King Echu is raised from Death.

AND after some time had passed, the King *Echu* was reduced to the bed of sickness, and when he perceived that his strength failed, and the day of his death approaching, he sent a messenger to call Saint PATRICK unto him. And he strictly forbade that his body should be buried until the arrival of the SAINT; for that he had promised unto him the heavenly Kingdom, and especially that the *King* desired to receive from him the heavenly Baptism. Thus saying he expired; and his body was kept for the space of one day and one night unburied, in expectation of the SAINT. And he, then abiding in the Monastery of Saballum, which was distant two days journey, knew in the Spirit of the *King's* death; and ere the messenger could arrive, had made ready for the journey. And the SAINT came, and mourned over the *King*, especially for that he had died without Baptism Therefore prayed he unto the *Lord*, and loosed him from the bonds of double death, and forthwith instructed in the faith him restored unto life, and baptized him, and bade him that for the edification of the people, and for the proof of *his* preaching, he should relate what he had seen of the punishments of the wicked, and of the joys of the just. And he told them many wonders, and there among, that in that Heavenly country he had beheld the place which PATRICK had promised unto him; but because he was not then baptized, he could not enter therein; and so at the prayers of the SAINT, his body was revived. Then the SAINT inquired of him, whether would he longer live in this world, or instantly go into that place which

was prepared for him, and he answered, that all the power, all the riches, all the delights of the whole world, were to him but as the emptiest smoke, compared with those celestial joys which he had proved with the eye of Faith. But I entreat said he that I may be loosed *from the body of this death,* and delivered instantly from this prison-house; for earnestly *I desire to be dissolved and to be with Christ.* Thus having said, he received the Eucharist, and falling asleep in the *Lord,* went unto the place of Immortality.

CHAPTER LXXXI.

A Man of Gigantic Stature is revived from Death.

AND PATRICK was journeying on a certain day for the wonted purpose of his preaching; and he found near the road a Sepulchre of wonderous length. And his brethren who journeyed with him beheld it; but with their very admiration could they not believe that the body of any man was buried in such a tomb. But the SAINT affirmed that *God* could prove it by the resurrection of this gigantic man, so that they did not faulter in the faith: for there was then no small doubting of the general Resurrection. Then praved the SAINT earnestly, that his acts might be accorded with his words, and that thereby he might remove from their hearts every scruple of doubt. Wonderful was the event, and to past ages wholly unknown! The holy PRELATE having first prayed, signed the sepulchre with the *Staff of Jesus,* and awakened from the dust the buried man. Then stood one before them, horrible in stature and in aspect; and he looked on the SAINT, and bitterly weeping, said unto him,

"How great thanks do I give unto thee, oh "beloved and chosen of *God*, who even for one "hour hast released me from unspeakable tor- "ments, and from the gates of Hell!"—And he besought the SAINT, that he might go along with him; but the SAINT refused, for that no man for very terror could stand before his countenance. And being asked by PATRICK who he had been, he replied, that he was the son of *Chaiss*, by name *Glarcus*, formerly a swine-herd of the king *Leogaire*; and that when he was an hundred years of age, he was slain in an ambush by a certain man named *Fynnan Mac Con*. Then the SAINT admonished him that he should believe in THE THREE-IN-ONE GOD, and in *His* name receive Baptism unto Salvation, so that he might escape that place of torment. And he answered, that he firmly believed in the *God*, whom he knew to be Almighty, and in *His* name desired to receive Baptism. And he said, that while he had lived, he understood of the *Creator* from the likeness of the Created; and though he knew Him not, yet he loved Him according to his ability. Therefore he was baptized by PATRICK, and forthwith he expired, and was buried in his former sepulchre; and according to the word of the SAINT, he was freed from his punishment. And the SAINT, considering and commending the inestimable riches of the goodness of *God*, exhorted them all earnestly, faithfully, and continually to love *God*, and chiefly those who knew and understood Him, affirming that this man had obtained so great mercy through the earnestness of the love, which, though ignorant he held toward *God*.

word of the SAINT, from the faint-heartedness of his faith, thus answered, "Who is the man "that may replace the bones which are broken "in pieces, renew the nerves, and restore the "flesh, recall the spirit to the body and life to "the dead corps? I will not endeavour it, no, "will I with such rashness tempt the *Lord*, "nor essay a work which I cannot finish. And the SAINT answered unto him, "Hast "thou not read the promise of the *Lord?* "*If ye ask any thing from my Father in my* "*name, he will grant it unto ye:* and again "*If ye have faith, though but as a grain of* "*mustard-seed, ye shall say unto this mountain* "*move thou hence, and cast thyself into the sea;* "*and it shall be done.*"—And he answering, that he had often so read, the SAINT rejoined; "Since as much as in thee lyeth, thou hast "rendered naught the word of the *Lord*, I "prophecy unto thee, that thou shalt possess "but a poor and slender household, and in "thy church shall be the dwelling of one "man only." Then he commanded two Bishops; his disciples, *Elbeus and Hibarus*, that they should revive the dead youth; adding that he would assist them with his prayers. And they obeyed the commands of their Father, and being aided by his prayers, they restored the torn and mangled body not merely unto life, but unto his former health, and unto his beauty and his strength.—Therefore the Prince believed and with all his household, and with all his people, was baptized. And in the place where this Miracle was worked, he builded a church; and in memory of Saint PATRICK, and of the two Bishops, and of the revived youth, he erected four very huge stones. But what the SAINT foretold of his disciple *Malachia* happened in due time. Why, however, he did not this miracle himself, but willed it to be

done by his disciples, is, I confess, to me and many such I utterly unknown. Yet by these things a wise man will understand, that as Saint PATRICK, in the name of the *Lord*, raised this dead body, and divers others, for what is still more excellent, his disciples, when enjoined by his commands, and assisted by his prayers, were enabled to work this great Miracle.

CHAPTER LXXXIV.

The Prayers the SAINT *confer Beauty on an ugly Man.*

AND among the chief men of Hybernia was one named *Eugenius*, who had long resisted the preaching of the SAINT; but being at length compelled by the argument of the living Word, and convinced by indisputable miracles, he at length believed, and by the Water of the holy Font was renewed in *Christ*. And this man was rich and powerful, but in his countenance and his person he was more deformed than all his people. And after complaining of his deformify unto the SAINT, he besought him to banish, by the sending up of his prayers the hideous ugliness of his face, and thereby shew the Omnipotence of his *God*, on whom all the people believed. At length the SAINT, being moved with the entreaties of the man thus ashamed of himself, asked to whose form he would desire to be likened. Then he regarding the people placed around him, preferred the form *Roichus*, an Ecclesiastic, the keeper of Saint PATRICK's books; and this man was by birth a Briton, by degree a Deacon, a kinsman of the holy Prelate, and beautiful in his form

above all men in those countries dwelling. Nevertheless he was a man of the most holy life, so that he might say with the Psalmist, "*Lord, by thy Will thou hast added righteous: to my beauty!* But the SAINT caused them to sleep in one bedutand under one covering; and standing over them, he lifted his pure hands in prayer.——Wonderful and unwonted event!—When they awaked and arose, not any difference appeared in their countenance; the tonsure alone distinguished the one from the other. And all who beheld, admired;—but more exceedingly joyful was He who experienced in himself this miracle.

CHAPTER LXXXV.

The Stature of the same Man is increased unto a sufficient Height.

AND since the SAINT had gratified *Eugenius* by his form being thus improved, he, confiding in his prayers, added another entreaty. For he was of very low stature; and therefore he besought the Holy Prelate, that as a man can nothing prevail by his own merits, he would, in the name of his *God*, add to his stature one cubit. Then PATRICK bade him shew the height which he desired: and he raised himself on tiptoe, leaning on his erected spear, and stretched the ends of his fingers as far upward as he could, and desired that his stature might reach unto the measure of that height: and behold, at the prayers of the SAINT, the man, ere-while a dwarf, increased thereto; and lest the miracle should be deemed the work of magic or of falsehood, in the stature, and in that form did he continue unto his life's end.

CHAPTER LXXXVI.

Of Saint Olcanus, the Teacher and Bishop, raised out of the Earth.

A CERTAIN Prince going on a journey heard, not without much amazement, a voice as if the voice of an infant weeping in a sepulchre; and staying, he bade his people open the sepulchre; and within he found a living boy nigh unto the dead mother. Him, by general advice did the Prince raise out of the chamber of death, and bear unto Saint PATRICK, who baptizing the child, named him *Olcanus*, for he had sufferd much *evil*, and in a fit season sent him to be instructed in letters. And he, being arrived at good stature, and being desirous of learning, went into Gaul; and having long abided there, and acquired much learning, he returned to his country, and being so returned, he instituted schools, and taught many scholars who in after-time were holy Bishops. But this renowned Teacher attained the episcopal dignity, and at length closing his life in much sanctity, was illustrious even for many miracles.

CHAPTER LXXXVII.

How the Tooth of Saint PATRICK shone in the River.

AND on a time the SAINT with his holy company passed over a certain river named *Dabhall*; and for that the day declined and the evening came on, he prepared to pass the night near the bank, and with his most pious fingers he rubbed his gums and his teeth; but through age or infirmity, one of his teeth, by chance, or rather by the divine Will, dropped out of his mouth into the water; and his

Disciples saught it diligently in the stream, yet with all their long and careful search found they it not. But in the darkness of the night, the tooth lying in the river shone as a raident star, and the brightness thereof attracted all those who dwelled near to behold and to admire. And the tooth so miraculously discovered, brought unto the SAINT; and he and all around him offering thanks to the *Almighty*, who had brought this thing to pass; and on that spot he builded a Church, and deposited the tooth beneath the Altar. The which is famed for divers miracles, and even to this day is called *Cluayn Fiacal*; that is, *The Church of the Tooth.* And the Tooth of Saint PATRICK, like a raidant star, shone by the same Divine Grace, whereby, at the prayer of *Sampson* the conqueror of the Philistines, a fountain of water streamed from the jaw bone of an ass. And this Church is distant about five miles from the metropolitan city of Ardmachia.

CHAPTER LXXXVIII.

The SAINT *prophesieth of the Virgin Treha, and a Veil is placed on her head by the Angel.*

WHILE on a certain time the SAINT was baptizing in the holy font a Chief named *Cartanus*, together with his wife, he foretold unto the woman that she should bring forth a daughter, unto whom he would give the veil, and consecrate a virgin to the heavenly spouse. And in the appointed time the woman bore a daughter, who at her baptism was named *Treha*; and when her tenth year was compleated, the Damsel journeyed towards Saint PATRICK for the purpose of her consecration; but a marsh that crossed the way prevented her. Fatigued

therefore, and anxious, she sate upon the bank, and beheld afar off with a longing eye and a wistful mind, the place where the Prelate abided. And he, at the revelation of the holy Spirit, knew of the Damsel's journey, and of her desire; and he prayed, and removed thence the marsh; and passing over with unsoiled feet he went unto her. And while the SAINT was consecrating the virgin *Treha*, a veil is dropped on her head by the angel of the *Lord*, and reaching even unto her lips, covering her eyes; and the SAINT stretched forth his hand, willing to remove the veil from her eyes; but the Damsel humbly prevented him, saying, "I "beseech thee my Father, let the veil remain, "even as it is placed on the head of thine "handmaid, that mine eyes may no longer be-"hold the vanity of this world, but rather "may looking inward, contemplate the bright-"ness of mine Heavenly Spouse!" Therefore PATRICK rejoicing at the pious purpose of the Damsel, let fall her veil; and as it was first placed on her from Heaven, through all her life covering her eyes like a dove, and her knees like a turtle-dove, it remained as it were joined to her face. Thus did the covering of the sacred veil exclude every alluring object from her eye, lest death should enter therewith.

CHAPTER LXXXIX.

Saint PATRICK *prophesieth of the Sanctity of Saint Columba.*

A CERTAIN Prince named *Conallus*, sought and obtained a blessing from the SAINT, And with the like purpose came also his younger brother *Fergus*, who was one of the most

powerful Chiefs of the country. And him, the holy Prelate, having prayed, blessed and laid his hand upon his head with much solemnity and with peculiar devotion, But *Conallus*, who was elder in birth and in dominion, seeing that the SAINT had blessed his brother more earnestly and more devoutly than himself, wondered and grieved mightily: therefore PATRICK observing his face unusually clouded, explained the cause of this so solemn benediction, and prophesying said unto him, " *I have blessed* " *thy brother* Fergus *for the sake of the blessed* " *child that will be born of his race. For his* " *son* Fedhleminus *will beget a son who will be called* Columba, *a name well fitted to his birth; since even in his mother's womb will he be filled with the holy Spirit. For as much as will be* " *enriched with the treasures of the Divine wis-* " *dom and grace, rightly will he be called the bright and shining Lamp of his generation, and* " *the Prophet of the* Most Highest; *and from* " *the time that he cometh to the age of under-* " *standing, never shall a purposed falshood issue* " *from his lips.*" How truly was this prophesy made of Saint *Columba*, who is called *Colueimcill*, and was the founder of an hundred Monasteries; he who would more fully know, let him read the volume that has been written of the Saint's life.

CHAPTER XC.

The River is diveded in twain, and blessed

ON a certain time Saint PATRICK came unto a deep and impassible river named *Boallus*; and as neither boat nor vessel was at hand, he prayed

and divided the river in twain, and made unto himself and his followers a free passage.—And raising his right hand he blessed the river, and even to this day the eastern part of the stream can be passed by horse-men and by foot-men; yet over the western stream cannot any pass unless in some vessel. And being so blessed, this river abounded in fishes beyond all others. Then to his disciples marvelling, and seeking to know the cause of this so great Miracle, did the SAINT answer, "*The yet unborn Son of Life, who will* "*be named* Columba, *after the lapse of many* "*years will live in this place, and the water* "*thus divided will, for several purposes, be need-*"*ful unto him and his fellow-militants in* Christ, "*while its abundance of fishes will minister food* "*unto his brethren.*—And Saint *Columba* being after many years born, when he became a man builded there a stately Monastery; and by his dwelling and by his works approved the prophecy of PATRICK.

CHAPTER XCI.

The Prophesy that PATRICK *made unto Connedus.*

AND Saint PATRICK visited the country of the Turturini, where he abided for the space of seven weeks; and in that little space builded he seven Churches, one whereof was called *The Lord's Church.* For this was his custom, that whereso-ever he abided on the *Lord's* day, if he found a Church there, he called it *Domnhach,* that is, *belonging to the Lord.* And over one of these seven Churches he appointed one of his disciples named *Connedus,* a good and holy man, by de-

gree a Presbyter, and learned in the Divine Law. And he undertaking the government of this Church, rather from obedience than from ambition, abided there only one week. And then quitting it, hastened to Saint PATRICK, and the SAINT inquiring the cause of his so speedy return, he answered, that he could not patiently endure the absence of his beloved Father, "*Nor is it to be "wondered,*" replied the SAINT, "*since in that "place there are not children of Life, but men "of blood, and devourers of cattle, of whose "sword thou standest in dread, and fearest that "thy blood will be poured out.—Return, return "securely, nor tremble before their face; for the "blood of no man shall in that place be shed, "even from generation to generation.*" Therefore receiving this answer of Saint PATRICK, the venerable *Connedus* returned into the government of his Church; and as the dwellers in that country declare, the word of the SAINT has been confirmed by many proofs.

CHAPTER XCII.

Of Mannia, and other Islands converted unto God.

THE SAINT beholding in Hibernia that *the harvest was great, but the labourers few,* passed over into Britain to obtain assistance in the field of the *Lord.* And forasmuch as the pest of the pelagian heresy, and the Arian faithlesness had in many places defiled that country, he by his preaching and working of miracles recalled the people unto the way of truth. And many are the places therein which even to this day bear witness to his miracles, and are imbued with his sanctity. And he brought away with him many learned and religious,

men, thirty of whom he afterward advanced unto the Episcopal Office. Returning to Hibernia, he touched at the islands of the sea, one whereof, Eubonia that is Mannia, at that time subject unto Britain, he by his miracles and by his preaching converted unto *Christ*. And among his miracles very conspicuous was this:—a certain evil-doer named *Melinas*, like *Simon the Magician*, asserting himself to be a God, and attempting the air with a diabolical flight, at the prayers of the SAINT fell headlong, and was dashed in pieces, and so perished. And the SAINT placed as Bishop over the new Church of this nation, a wise and holy man named *Germanus*; who placed his Episcopal Seat in a certain promontary, unto this day called *Saint* PATRICK'S *Island*, for that the SAINT had there some time abided. And the other Islands being converted unto the Faith, he placed over them Bishops from among his Disciples, one over some, and many over others; and then he returned to Hibernia. for the SAINT was accustomed to appoint Bishops, not only in cities but even in towns and the more crowded places, lest any one who had been baptized should be deprived of Episcopal confirmation. And this did he provide, that the Faithful might always have present unto them one who could minister the Episcopal Office; while the diocese not being too extended, needed not to withdraw from them the presence and care of their Pastor. But the dwellers in some of these islands being aliened from the Faith, afterward renounced the Law of *God*, which PATRICK preached unto them; and therefore unto this day are they deprived of the special gift of *God*, which through the prayers of PATRICK freed from all venomous animals the islands that persevered in their faith.

CHAPTER XCIII.

Of the Saint's Prophecy concerning six Priests; and of a skin which he bestowed to them.

SIX Priests, who were led by their unanimous desire of learning the Scripture, and of visiting holy places, quitted Hibernia to travel beyond the sea; when by an happy chance they met the SAINT returning out of Britain; and he blessed them with bended knees entreating his benediction, and foretold that they all would be Bishops. And the SAINT observing one of them who appeared elder and stronger than the rest, carrying in his bosom all their volumes, for that he had nothing wherein he might bear them in his hand, bade that a seal-skin might be given unto him, on which *He* was wont to stand while he was celebrating the Mass, that he might make thereof a satchell. And they, receiving with manifold thanks the gift of the Holy Man, prosperously journeyed: nor from that day forth was there among them any want; but whether in travelling, or abiding in the schools, they always found an honest sufficiency. Therefore they knew that the SAINT assisted them with his prayers, and that the *Lord*, through *his* merits, continued unto them his mercy. But in process of time, having thoroughly acquired all holy learning, they returned to their own country; and shortly after, according to the word of the SAINT, they were all made Bishops. And the names of these holy Prelates were *Lugacius, Columbanus, Meldanus, Lugadius, Cassanus, Ceranus;*—but to mention the names of their Bishopricks, we for good reason omit; for in many instances we avoid the names of places and of persons, that

we may not by their uncouth barbarousness occasion disgust or horror to cultivated ears. However, these Prelates profited much the Church of *God* by their conversation and by their example, and closed their lives in much holiness; for they were wont to relate many miracles to have been worked by the aforementioned seal-skin, the which even to this day remaineth entire, and is preserved as a Relic in memory of Saint PATRICK.

CHAPTER XCIV.

Saint PATRICK *continueth his preaching three days.*

AND Saint PATRICK preached to many people gathered together from divers parts unto a place in Hibernia called *Fionnabhair*, which, being interpreted, is *the white Field*. And for three continual days and nights he read and explained to them in their order the four holy Books of the Evangelists; and all who heard him accounted that not more time had passed than the space of but one day; so happily were they deceived, so profitably were they delighted, by the words of grace which proceeded out of his mouth. Oh profitable, delightful deception, whereby falsehood is excluded, and truth induced; whereby the time is beguiled, and the night is stolen away, and one day is made appear as three days!—Nor let the reader admire, for that I call it a deception; when the Prophet exclaimeth unto his *Creator*:—*O Lord thou hast deceived me!*—and when the Apostle *Paul* sayeth unto certain of his Disciples; *being crafty, I deceived you with guile*;—kind deception, which saveth souls! Blessed seduction, which induces unto *God!*

CHAPTER XCV.

Of the Vision of the Blessed Brigida; and its Explanation.

AND the Blessed *Brigida* was at these meetings; and at one, having reclined her head, she slept.—And the Holy Prelate forbade that any one should arouse the beloved of *God*, until she herself would awaken; so did it appear how evidently what is said in the Canticles agreed with her:—*I sleep, but mine heart waketh*; for that his heavenly Spouse revealed unto her all his mysteries. And when the Holy Virgin awaked, he enjoined her that she should tell unto them all, what she had beheld in her Vision. And she, obeying the command of the SAINT, said; "I beheld an assembly of persons clothed in white "raiment; and I beheld ploughs, and oxen, and "standing corn, all white, and immediately they "became all spotted, and afterward they became "all black;—and in the end I beheld sheep and "swine, [illegible] and wolves fighting all and con-"tending together." Then Saint PATRICK expounded the Vision; and said that the whiteness pertained unto the state of the world, as it then was: for all the Prelates and servants of the Church were then fruitful and diligent in faith and in good works, even according to the Evangelic and Apostolic doctrine. And the things which were spotted, belonged, as he said, to the time of the succeeding generation, which would be pure in faith but stained with evil works. And the blackness, he said, was the season of the following generation, when the world would be prophaned, not only with evil works, but with the renunciation of

the Christian faith. And the contest of the sheep and the swine, of the dogs and the wolves, he pronounced to be the controversy of the pure and impure Prelates, of good and bad men, which, after the lapse of many years, would at length come to pass.—And having said, he departed;—now that the Vision of the Virgin and the interpretation of the SAINT, are proved by indisputable truths, no one, I think will doubt.

CHAPTER XCVI.

Of the Angels of God; of the Heavenly Light; and of the Prophecy of Saint PATRICK.

THE Blessed PATRICK was accustomed to visit frequently all parts of *Hibernia*, and as opportunity permitted, or discretion required, to abide therein. Wherefore he abided for seven years in Momonia, and as many in Connactia: but he dwelled a much longer time in Ultonia, wherein first announcing the kingdom of *God*, he had brought its inhabitants unto the faith of *Christ*, and whose country he had more frequently in his perambulations illustrated with his holy presence. And whithersoever he went he converted unto the Faith, or confirmed in the Faith, all his hearers. And on a certain time he was journeying through that part of Ultonia, which is called Dalnardia, he came unto a place named Mucoomuir; when his Disciple the aforementioned *Benignus*, stayed his steps, and gazed upward as contemplating something wonderful in the Heavens. For he beheld radiant choirs of Angels surrounding the place with heavenly brightness; and he heard them with unspeakable melody singing

the praises of the *Creator*. And he intently contemplating these wonders, was filled with inward joy; yet understood he not, what meaned the Angelic presence, the glittering light, the celestial Psalmody. But after a short season, it evanished from before his eyes; and he following the Holy Prelate, hastened his course, that he might overtake him. And when the SAINT enquired of his delay, he related unto him his heavenly Vision. Then the SAINT, instructed of Heaven, expounded this effusion of light and this Angelic Choir.—"*Know ye, beloved Children, in that place shall a certain Son of Life, named Colmanclus, build a Church, and gather together many who will be the children of light and fellow citizens of the Angels. And he will become the Prelate and the Legate of all Hibernia; and being eminent in his virtues and his miracles, after he shall have closed the darkness of this life, he will be conveyed by the Angels of God unto eternal light and eternal rest.*" And in that place after the process of time, all those things happened according to the prophecy of the SAINT.

CHAPTER XCVII.

The Temptation of the Nun is subdued.

THE venerable *Benignus*, among the other endowments wherewith the Divine Grace had endowed him, excelled in the song of a sweet voice, so that he penetrated the hearts and the ears of all who heard him. But as a virtue or gift which is given from on high, becometh unto many the odour of life unto life, yet unto others the odour of death unto death; so out of the melody of his voice did the Tempter minister the occasion of sin. For a

certain Nun, while she was delighted with the sweet singing of *Benignus*, entertained at length a more earnest desire toward the Man of *God*, who nothing knew of this unhallowed flame, which hardly could she controul in her bosom. And the more vehemently did it burn, for that the strict discipline which was instituted by Saint PATRICK, and the difficulty of the very attempt, prevented the damsel from any secret conversation with *Benignus*. Therefore, taught by woman's cunning, feigned she extreme illness, and withdrew as unto her sick bed, and besought that from *Benignus* she might receive spiritual counsel, and the holy Communion. For he had then attained the Priesthood, and was held in great veneration, as one who adorned with his holy life the Priestly office. But Saint PATRICK, at the revelation of the Spirit, was not ignorant of what distemper did the Nun labour. Whereupon he called unto him *Benignus*, and bade him that he should visit the sick damsel, and minister unto her soul's health. And he, obedient unto his Spiritual Father, having besought and obtained his blessing, entered the house of the complaining damsel, and made the sign of the Cross, as was Saint PATRICK's custom at entering any house, that so he might overcome the snares of the Enemy of man's Salvation. Wonderful was the event, and marvellous; unwonted indeed; yet exceedingly profitable. The damsel raising her eyes at his entrance, beheld *Benignus* very terrible in his stature, and his face as breathing forth flames; and she beheld herself bright with fire both within and without, and Saint PATRICK standing nigh, and covering his head with his hands. And from that hour even unto the end of her life, was the fire of human love extinguished in her bosom, as if her body were of stone or wood, and not of flesh. And afterward she loved Saint

Benignus with a pure and a saintly love; and she confessed that through his merits Saint PATRICK had snatched her from the fire of Hell. Now, for me, I do much more admire this quickening and refreshing of the soul unto life, than the raising up of any man from death.

CHAPTER XCVIII.

Of Saint Comhgallus, and the Monastery fore-shewed of Heaven.

OFTENTIMES did Saint PATRICK travel through Ultonia, very earnestly teaching unto its inhabitants the Catholic Faith. And not seldom he turned for the sake of rest for himself and his holy company, unto a certain hill situated in a valley, where afterward was builded the Monastery of *Beannchor*. And sitting there, they beheld the valley filled with Heavenly light, and with a multitude of the Host of Heaven; and they heard, as chaunted forth from the voice of Angels, the Psalmody of the Celestial Choir. Then did all who beheld this wonderous vision, earnestly entreat of Saint PATRICK, that in that place consecrated of Heaven, he would build a Church. But the SAINT refused, and prophesied unto them, "*When three-score years have passed* "*away, then shall a Son of Life be born, and his* "*name shall be* Comhgallus, *which is, being inter-* "*preted,* the beautiful Pledge: *for he shall be be-* "*loved of* God *and of man, and beautiful in his* "*manners and in his merits, and he shall happily go* "*forward, and reign with* Christ, *and be accounted* "*among his Pledges. And in this place which is* "*fore-shewed by the Heavenly light, shall he build a* "*Church, wherein he shall collect innumerable*

"*troops of the Children of Life, to be bound by the* "*yoke of* Christ."—And of all these things which PATRICK foretold, nor one jot had passed unfulfilled. But at the prophesied time, *Comhgallus* was born, and in the ripeness of his years and of his virtues, even in that place named Beannchor, he builded a most stately Monastery, wherein he brought forth unto *Christ* many thousands of holy Monks. And this Saintly place, so fruitful of Saints, even as a vine increasing the sweetness of its odour, extended its shoots unso the sea, and its branches beyond the sea; for it filled with Monasteries and with pious Monks, Hibernia, Scotia, and many islands, and even foreign regions: inasmuch as we gather from ancient writers, that one of the children of Beannchor, *Luanus* by name, founded of himself an hundred Monasteries. And another named *Columbanus*, a man most holy and filled with the abundance of all graces, as having instituted many Monasteries, may be accounted the Father of innumerable Monks. And he first presided over the renowned Monastery of Luxovia in Gaul, and then over that of Bobi, beyond the Alps; wherein, having shone with many Miracles, he now resteth in peace. Thus is the prophecy of Saint PATRICK seen to be fulfilled. But of the antiquity of the Church of Beannchor, needless is it to speak further here; inasmuch as it is most amply described in the acts of those holy Saints, *Comhgallus*, who was the first Abbot of that place, and *Malachias* the Bishop, who was the Legate in Hibernia of the Apostolic Chair.

CHAPTER XCIX.

The SAINT *prophesieth of the obstinate Fergus, and of his Children.*

AND the SAINT came unto Assul, which was within the territories of Midia, where it seemed good to him in a fitting place to build a Church. But a certain wicked man, named *Fergus*, who therein dwelled, was to him an especial hinderance, that he might not accomplish his purpose. Then the SAINT, willing to express the hard-heartedness of this man rather by signs than by words, with *The Staff of Jesus* made the sign of the Cross on a stone there placed; and immediately the surface of the stone appeared divided into four parts, and shewed the form of the Cross thereon pourtrayed. Yet did this man, stiff-necked, and of heart more hard than stone, refuse to be melted unto penitence; but his wife, who was then in travail, entreated pardon of the SAINT, and fell at his feet. And the SAINT, beholding him thus hardened in perverseness, spake unto him with prophetic voice; "*Even thus, had it so willed, could the power of* God *have dissolved thee at the word of my mouth. But since thou canst not, nay wilt not believe, though the long-suffering of* God *hath led thee unto repentance, shalt thou, according to thine impenitent heart, and the hardness of thine obstinacy; treasure up stores of wrath which right soon shall come upon thee. Quickly shall* God *consume thee from the face of the earth, nor shall any of thy seed reign ever in this land, nor in any other land shall they prosper, save only the infant alone which thy wife now beareth in her womb, for on him shall my blessing come.*"—And all these things which were prophesied of the lips of the SAINT, unto the father and unto the offspring did happen.

CHAPTER C.

The Malediction of the SAINT *is laid upon the Stones of Usneach.*

AND with the like intention of building a Church, this Servant of *Christ* turned unto a certain very renowned place named Usneach. But two brothers, by name *Fiechus* and *Enda*, ruled in those parts; and unto them and unto their offspring the SAINT prophesied, if they would so permit him, many blessings in this world and in the next; yet not only turned they their ears from his entreaty and from his preaching, but violently expelled him from the place. Then the SAINT, more grievously taking the hinderance of his purpose, than his own expulsion, began to cast on them and on their seed the dart of his malediction. And *Secundinus*, his disciple, caught the word of his lip, and ere he could finish, entreated and said unto him, "I beseech thee, my Father, that thy malediction be "not poured forth on these men, but on the stones "of this place!" And the SAINT was patient, and he was silent, and he assented. Wonderful was the event!—From that day forth are these stones found useful unto no building; but if should any one thereunto dispose them, suddenly would the whole work fall down and tumble into pieces. And they admit not the heat of any fire; nor when plunged into water do they hiss like other stones: whence it hath become a proverb in that country, when at at any time a stone falleth from a building, that it is one of the stones of Usneach. But *Enda* repented of the injury which he had offered unto the SAINT, and cast himself at his feet, and besought his pardon, and obtained and deserved it. And he had nine sons, the youngest of whom, named *Cormacus*, he offered unto Saint PATRICK, to be sub-

ject to the Divine command, together with the ninth part of all his land; and another brother of his, named *Leogerus*, was converted unto the faith, and gave unto the SAINT with his nephew fifteen villages. And Saint PATRICK baptized the boy, and educated and instructed him; and the boy increased in years, in wisdom, and in holiness; and at length, being renowned in virtue and in miracles, rested he in the *Lord*.

CHAPTER CI.

Of the Woman in travail, and of her offspring.

A CERTAIN Prince, named *Brendanus*, who was then lately baptized, earnestly besought the SAINT, that he would bless a certain pregnant woman; for he believed that his blessing would much avail unto her and her offspring. And the SAINT assenting to his petition, raised his hand; but suddenly, before he had given the word of blessing, or had made the sign of the Cross, he drew it back. For, at the revelation of the Spirit, he knew that her child was conceived of *Coirbre*, of whom he had prophesied that not one of his succession should remain. But why the SAINT thus did, the Prince marvelled; and unto him the Man of *God* delayed not to declare the mystery nor the cause thereof. Then did he the more earnestly entreat the SAINT, that at least he would in some other manner vouchsafe to bless the woman and her offspring. And PATRICK raising his right hand, blessed her, and said, "*The infant which thou bearest in thy womb shall* "*not reign, for the word that in the name of the* "Lord *I have spoken on* Coirbre *and on his seed,* "*shall stand fixed; yet shall he be one of the Chiefs*

"of the land, and very needful shall he be unto the "King and unto the kingdom." And what the SAINT foretold, without doubt happened.

CHAPTER CII.

The Bishop Saint Mel catcheth Fishes on the dry Land.

AND the afore-mentioned *Mel*, a man of exceeding desert, who with his most holy brothers, *Munius* and *Riochus*, had come from Britannia unto Hibernia, being promoted by Saint PATRICK himself unto the Episcopal degree, became the assistant in the preaching. And he, like the Apostle *Paul*, laboured to live by the labour of his own hands; and what was given unto him by the rich, bestowed he on the poor. And with this blessed man, as being her nephew, *Lupita*, the sister of Saint PATRICK, abided in one house, (for such was the custom of the primitive Church,) that by his conversation and example she might profit in the exercise of all holy duties. And after some time had passed, when the pious Prelate, as he was wont, would arise in the middle of the night to confess unto the *Lord*, this holy woman would compose herself to sleep and cover herself with the skins in his bed. And they suspected not that any evil suspicion would be formed thereof, for they accounted of the minds of others from the purity of their own conscience. But some one holding this her familiarity with the Bishop to be naught, divulged it abroad. And as the tongue of the people is ever open unto the spreading of scandal, it could not long lie hidden to Saint PATRICK. Then he desiring to try whether so the matter was, repaired unto the house of the Bishop.

But *Mel*, preferring to prove his innocence by a token rather than by an oath, ploughed up the earth on a certain hill, and took by the ploughshare many and large fishes out of the dry land; and these he offered unto the SAINT as a Miracle, that no suspicion might continue in the beholders; inasmuch as such a token could not ever be shewed by an impure hand. And the sister of Saint PATRICK, gathering her vest around her bosom, filled it with live coals; and these she carried a sufficient way, and shook them thereout before the SAINT, without any mark of a scar or of other hurt, proving thus her innocence. Then the SAINT, beholding these evident proofs, pronounced each to be pure and justified; yet took he care to ordain what to them and to many others would be right profitable. And first addressing the Bishop, he bade him that he should thenceforth plough on the land, and fish in the water, lest he should seem to tempt the *Lord* his *God*; then, that he should not presume to glory in any Miracle worked by him through the Divine grace: and lastly, the SAINT gave command, that the men should be divided from the women, and that distinct dwellings and oratories should be builded for either sex.—Thus truly, as Saint PATRICK said, the name of *God* would not through them be dishonoured among the nations to whom they preached it; nor would in such case occasion of scandal be given unto the weak, nor cause of reproach afforded. And what he ordained and appointed, that did Saint PATRICK make to be observed.

CHAPTER CIII.

The foot-prints of certain Virgins are impressed on a Stone.

AND on a certain day the SAINT, veiled, and consecrated, and espoused unto the Heavenly Spouse four Virgins standing on one stone. Then did an event marvellous and unwonted appear.—Even unto this day are seen impressed on the hard stone the foot-prints of the Virgins which were consecrated unto *God*, that to all it might be seen how deeply could the prayer or the preaching of the SAINT penetrate even stony hearts. And hereby may we understand, that they who for the love of *Christ* contemn the world, should continue in the hard way, that they might attain *Him* unto whom they have approved themselves. And the place wherein these Virgins were consecrated is called Tedna; and for the Servants of the *Lord* is there builded a Church, which at this day pertaineth unto the Metropolitan seat of Ardmachia.

CHAPTER CIV.

The Earth is raised in the midst of the Stream.

AND Saint PATRICK, for the sake of passing thereover, came unto a very great river named Synnia, between Midia and Connactia, which was impassable of all, save only by vessels. And he long time sought a vessel, but found it not. Then prayed he unto the *Lord*, who ere-while had made a way through the sea, and a path through the deep waters; and immediately the earth, at the

Divine bidding, was raised in the middle of the stream, and to the SAINT and his company it afforded a free passage. And when they had reached the bank, his charioteer dropped dead:—and on that spot was a Church builded, which to the Church of Ardmachia now of right belongeth.

CHAPTER CV.

Of the Altar and the Four Chalices discovered under the Earth.

IN that place where the prayers of Saint PATRICK had dispersed the darkness which had been raised by the Magicians, a Church was builded, wherein he promoted one of his Disciples, named *Ailvius*, unto the Priesthood, that he there might minister. And he complained unto the SAINT that the matters needful for his ministry were wanting unto him. Then the SAINT, instructed of Heaven, showed him under ground an Altar of wonderful workmanship, having at its four corners four Chalices of glass; and enjoined him to dig them forth carefully, lest perchance they should be broken. And the Priest did accordingly, and found all things as the SAINT had foretold. But by whom this Altar was made, or with the Chalices there deposited, to me is yet unknown. Some however think that they were placed there by *Palladius*, or his associates, being placed there after his departure.

CPAPTER CVI.

A Treasure is twice discovered in the Earth by Swine.

IT seemed good unto the SAINT to build, in a certain plain, a Church, wherein he might gather together unto *God* the people of his conversion; for the which purpose he entreated from the owner of the inheritance, that a place should be prepared, promising unto him the portion of Eternal Life. But the man, accustomed to the Magician's arts, held as nought that portion so worthy to be desired, requiring rather gold, for the which he cherished an accursed appetite. And the SAINT replied, that at that season gold had he none, for that he had expended all which he had possessed in the building of Churches, and in relieving the poor. But when he could no otherwise prevail, having first prayed, he went into an hole in the earth which had been delved up by swine, and therein found he as much gold as he required, and gave it in exchange for the land.——And there was another man possessing a neighbouring field, the which the SAINT earnestly entreated might be given unto the said Church. Wherefore, this man answering as even did the other, again the SAINT repaired unto the delved hole, and found therein an equal weight of gold, and gave it to the man for the purchase of his field. Thus did the *Lord* thrice show unto Saint PATRICK gold in the earth, delved up by swine; once for his own redemption from captivity, twice in this place for the enrichment and endowment of a Church. And the latter of the two brothers, *Ono* by name, was touched in his heart, and not only restored the gold unto the SAINT, but even

gave unto him, for the founding and building of a Church, his own house, his inheritance, and all his substance: and the place is called *Alfind*; wherein to this day is held the seat of a bishop.

CHAPTER CVII.

Saint PATRICK *prophesieth of the two Brothers.*

BUT what the SAINT, at the revelation of the Spirit, foretold of the two Brothers, should not be passed over in silence. For to the elder, who had preferred *Mammon*, and *gold* before *his* prayers, he predicted that he and his seed should in a little time lose the possession of their inheritance; and to the younger, for the devotion of his soul toward him, predicted he many good things; that he should in that land be the coadjutor of kings, and that of his race the holiest priests of the *Lord* should be born. And none of those things which the SAINT foretold, in any wise failed in the event.

CHAPTER CVIII.

The Penitence of Asycus the Bishop.

AND over this Church Saint PATRICK placed one of his disciples, named *Asycus*, who was both in habit and demeanor a monk, the first Bishop. And he, at the advice of the SAINT, instituted therein a College of Monks, the which he governed with the privileges of an Abbot. But this man, on a certain

time, while he ought to have spoken the truth, backsliding with a slippery tongue, uttered forth a falsehood. And immediately he set himself against his own face, and in the bitterness of his sorrow banished he himself, and flying from human-kind, remained in solitude, and abided he there seven years beheld of none And his Monks sought him long time; and at the end of the seventh year they found him in the depth of a valley, and they strove even by force to bring him thence into his church, and to compel him as a bride-groom unto the bosom of his spouse. But the bishop in no wise yielded unto them, accounting himself no longer worthy to exercise the priestly office; since from his mouth had issued a purposed falsehood, the which the sacred Canons define to be sacrilege in the mouth of a Priest. Whereby it is to be considered, how deeply should they repent, who, of their own fault, have fallen into the heaviest offences, when this holy man so deeply repented of, and so strictly attoned for *one* falsehood alone. Alas! what hearts of clay do they bear unto the resistance of sin, but what hearts of stone unto repentance! For many men, wicked, sinful, and abandoned in their lives, the which cannot be observed without grief,) take on themselves the cure of souls, and think to wash away the guilt of others with their own defiled hands; who, being themselves bound with the chain of mortal sin, desire to loose others' bonds, and thus heap on themselves encreased offence. These men, being placed under the spiritual controul, can repent of, and atone for their own guiltiness, but when seated in the Pastoral Chair, bound are they to account for the faith of all those who are entrusted to their charge.——Since then the words of a Priest must be either a truth or a sacri-

lege, terrible is the judgment of those Priests whose tongue is defiled with falsehoods and with perjuries. Thus much let us shew, as speaking by digression, how earnestly not only crimes and evil deeds, but even falsehoods are to be avoided by all Christian men, and especially by the pastors of souls.—Now, let us return unto the thread of our sacred story. The aforementioned monks, unwilling to separate from Saint *Asycus*, continued with him even unto the end of his life; and after he was buried, building there a Monastery, served they the *Lord* in holiness and in truth.

CHAPTER CIX.

The Tempest of the Sea is composed.

WHILE on a certain time Saint PATRICK was preaching unto the Heathens, for the sake of instructing and baptizing them, he made in that place a long stay. But his Disciple *Benignus* was grieved thereat; and the SAINT declared that he would not depart, until his disciples and pupils should arrive from foreign regions. And one day he beheld the sky to grow dark, and the ocean to be perturbed and shaken with a strong wind.——then the SAINT covering his face for very sorrow, shewed unto his attendants his sons which were born unto him in *Christ*, labouring under grievous peril; he was sorely afflicted for them; and feared he chiefly for his young pupil, the son of *Erchus*—but when every one said that the vessel could not endure so violent a storm, forthwith the SAINT betook himself unto prayer. And after a short space, even in the hearing

of them all, he bade the winds and the waves, in the name of his *God*, to rest from their wrath!—O wonderful event, and worthy of admiration!——Forthwith the wind surceased, the ocean became silent, the tempest is appeased, and a great calm is made. And on that day the aforementioned brothers happily landed, and told unto all around what they had suffered from the elements which were turned unto their destruction, but afterwards composed by the powerful prayers of the SAINT.

CHAPTER CX.

The Miracle of the Waters is repeated.

AND at another time the aforementioned Brothers, for the purpose of visiting Saint PATRICK, took their way on foot over the sands of the sea-shore. And as they walked along, communing on the way together, behold the flowing-in of the tide surrounded them, and preventing all escape, smote them with the fear of death. Then the SAINT, instructed of Heaven, saw their peril, and shewing it unto his Disciples, professed that he grieved for them. Then, having prayed, he commanded the tide of the sea, by the powerful virtue of his word speaking in the name of the *Lord God*, that it should instantly retire, and leave unto his sons, who were about to visit him, a safe and quiet passage. And forthwith the sea obeyed the voice of the Man of *God*, and retired; and this company of brothers, rejoicing, and lauding *God*, came unto Saint PA-

TRICK, and for so great a miracle turned the hearts of all which heard them unto the praise of the *God* who worked such wonders in his Saints.

CHAPTER CXI.

Of the Cowl of Saint PATRICK, *which remained untouched by the Sea.*

AND on a time having sailed on a certain way, Saint PATRICK landed with his religious men, and going out on the dry land, perchance he left his cowl on the shore. And being landed, they sate together, and conferred on heavenly things, and refreshed themselves with the comfort of mutual colloquy. Then the sea, rising as it was wont, covered the surface of the sands, and was nigh unto bearing with it and carrying away the Cowl of the Prelate. And this the SAINT observing, in the name of *Him* who hath power in Heaven, and on the earth, in the sea and in all the deeps, enjoined the tide of the sea, that it should not touch his Cowl, or bear it away.—Wonderful was the event!—The flowing forward of the sea filled the whole accustomed space, save that spot alone whereon the Cowl lay, and that did it leave untouched. And after the tide had receded, the SAINT caused the Cowl to be brought unto him; and the miracle excited all who beheld it unto the praise of *God* and the veneration of Saint PATRICK. And thenceforward were they all more ready to submit unto *him*, whose commands the mute element was thus seen to obey.

CHAPTER CXII.

Of the Veil that was sent from Heaven.

AND there was a time when PATRICK was about to consecrate two Virgins, in a field within the territory of *Cregrus*, and a Veil sent from Heaven dropped into the bosom of the SAINT; the which devoutly receiving, he offered unto the Virgin so soon as she was consecrated. But she, deeming herself unworthy of a commendation so holy, said unto him: "Since this most excellent and power-"ful gift, descending from the Father of Light, "is not sent unto *me* a sinner, I account it right, "that Thou, on whom it has fallen, shouldst "keep it, or bestow it on another who is wor-"thier than me." Then the SAINT, applauding the Virgin's lowliness, placed the Veil on her head, enjoining that she should wear it continually, until she should be introduced into the chamber of her heavenly Spouse. And the Virgin obeyed the command of the SAINT, and living an holy life, at length she rested in the *Lord*.

CHAPTER XCIII.

Of the holy Leper; of the new Fountain; of the Angelic Attendance; and the Prophecy of PATRICK *thereon.*

AND Saint PATRICK, induced by his holy custom, retained with him a certain Leper, unto whom with intent devotion he ministered all things needful for the sake of *Christ*. Even with his own hands cleansed he his sores, and re-

freshed in him either man with fitting food. For the Leper, the health of his body being almost destroyed, earnestly studied to preserve the health of his soul, and was continually intent on prayer and on rendering thanks unto *God*. But when wasted with his leprosy, he feared lest he should become an offence unto all, and privily and humbly he withdrew himself from society, and lived solitary in an hollow tree that he by chance had found. And while he sate there alone, he beheld a certain man passing by, and he called the man unto him, and asked him of his religion: whom, answering that he was a Christian, he besought that for the love of *Him* in whom he believed, he would not delay to go unto the nearest place which was full of bulrushes, and pulling up the bulrushes by the roots, to bring unto him a bundle thereof.——And at his entreaty, or rather at his adjuration, the man went unto the place; he pulled up a bulrush; and immediately a clear fountain burst forth; and he bore the bulrush unto the Leper; and related of the new fountain. Then the Leper rejoiced and gave thanks unto *God*, and said unto him: "Knowest thou not, "most dear brother, that our *Lord Jesus Christ* "brought thee hither, that thou mayest wash my "body in the water of that fountain, and bury me "there?" Thus the Leper said, and raising his eyes and his hands towards Heaven, he expired; and the man washed his body in the fountain, and behold no mark of leprosy thereon, and committed it without spot to the sepulchre, and departed. —And after some days Saint *Munis*, the devout bearer of many reliques of Saints, was returning from *Rome*, and of necessity abided there for one night. And in the silence of the night-season he beheld a great light cover the place, and he

heard Angels hymning and watching even until the morn around the tomb of the buried Leper. And all these things reported he unto Saint PATRICK, saying that he wished to remove the body from that desert place. But Saint PATRICK forbade this to be done, foretelling that a certain Son of Life, named *Keranus*, but as yet unborn, should there dwell, who should fill that place with a worthy company of holy men, and exalt the body of the Saint with much honour. And what Patrick foretold, in the course of time came to pass:—the place is between Midia and Connactia, and therein is situated the city of Claune, in which even to this day is an Episcopal Seat.

CHAPTER CXIV.

Of the Lake which was removed by Saint PATRICK.

THE afore-mentioned Saint *Munis*, being returned from Rome, disliking after so long a journey the fatigue of any further travel, besought Saint PATRICK, that as he had provided rest for his Brethren who possessed Churches, so he would provide for *him* a dwelling suited unto contemplation. Therefore the SAINT, knowing that although he loved internal quiet, nevertheless he would be right profitable unto the salvation of many, offered unto him a fitting place, saying; "Behold a hill, behold a valley, "build and inhabit where it seemeth pleasant "unto thine eyes:—yet know thou this, if thou "wilt build in the valley, thou mayest bring many "souls unto *God*; but if thou abidest in the "hill, thou wilt gain not so many, by reason of "the vanities and delights which will attract their "eyes, and for very many other causes and rea-

"sons." And *Munis*, fore-advised and fore-warned by the Holy Spirit, answered thus:—"Neither "of the hill nor of the valley do I complain, "but of the neighbouring lake, nigh unto which "is a royal dwelling;—for the crowding thither "of courtiers and other secular persons would "unto me be an exceeding trouble, and a "disturbance unto the Sabbath rest of my "mind."—Then Saint PATRICK encouraging him, said that *God* would easily remedy this trouble, and retiring a little space, poured he forth powerful and prevailing prayers in the presence of *God*. And on the following night the *Lord* removed the lake with all its dwellings and dwellers thereon, so far distant, that his servant sustained thence neither trouble nor damage.—And Saint *Munis* abiding there, builded a Church, unto which Saint PATRICK bestowed certain Reliques of the holy Apostles *Peter* and *Paul*, and of very many Saints, and other Ornaments, the which were necessary unto its Ecclesiastical Ministry. And for his conspicuous virtues he was afterward, although reluctant thereto, advanced unto the Episcopal Office, for he was renowned for many miracles:—and at length he rested in the *Lord*.

CHAPTER CXV.

PATRICK *understandeth the Conscience of Saint Fiechus, and blesseth him.*

THERE was a certain youth, named *Fiechus*, a scholar of *Dubhtachus*, the bard, and he was docile of disposition, subtile of wit, florid of eloquence, and beauteous of form. And a few years before, he espoused a damsel who then had lately deceased, of whom was born unto him

one only son. Him walking with his afore-mentioned Tutor did the SAINT meet, and the Spirit revealing it unto him, at the moment, even with the glance of his eye, understood his conscience, and in the presence of all exclaimed;—"Behold the husband of one wife, who according to the Apostle, may worthily be advanced unto the Priesthood, nay even unto the Episcopate!"—Then began he to expound unto *Fiechus* the doctrines of the Faith, and advised him unto Baptism. And the youth marvelled at the words of grace which proceeded from the lips of Saint PATRICK; and chiefly, for that so soon the SAINT had divined his secret and understood all the passages of his life. Therefore he believed, and took on him Baptism; and after his Tutor had long time withstood, but at length consented, he devoted himself unto the direction of the Holy Bishop. And the Holy Bishop blessed him, and gave unto him the Alphabet written with his own hand. And being thus blessed, in one day he learned the whole Psaltry, and in a short time, the spirit of wisdom and knowledge inspiring him, he sufficiently understood the Scriptures; for no delay can there be, where the *Holy Spirit* descends to the teacher. And Saint PATRICK advanced him unto the Ecclesiastical Order, and after he had worthily ministered in each degree, consecrated him the Bishop of the Church of *Scleptus*.—And *Fiechus* was eminent in his life, in his learning, and in his miracles; and being directed by the Angelic command, he took on him the habit of a Monk, and builded in his Episcopal Seat a stately Monastery.

CHAPTER CXVI.

The Chariot is by the decision of the Angel sent unto Fiechus.

THE blessed PATRICK gave order that a Chariot should be prepared unto Saint *Fiechus*, for that he being weighed down by infirmity, could not go on foot to visit his Diocese and discharge his Episcopal duties. For he was reduced with exceeding abstinence, and moreover he was afflicted with a disease in his hip.—— And Saint *Secundinus*, this observing, felt in his mind certain wordly feelings, and was displeased, and insisted that the Chariot should rather be given unto himself than unto *Fiechus*.——And the Holy Prelate seeing his displeasure, sought rather to satisfy him with a Sign than by Argument, saying:—"Be not displeased, most dear "brother, at this little gift which we have "given unto our brother and fellow bishop, "lest occasion of reproach should be afforded "to the Evil-One; for this our brother, who "is infirm, needeth the Chariot more than doth "any one among us. But that I may not "seem to err in my judgment, let this mat- "ter be left to the heavenly decision."——— Then the Angel, appearing at the prayer of the SAINT, bade the horses be yoked unto the Chariot, and to be sent forward without a charioteer; and at whichsoever they should stop, to him should the Chariot be given. And it was done as the Angel commanded, and the SAINT bade the Chariot to be yoked; but the horses, no man guiding them, went through irregular and devious paths, and came in the evening to the dwelling of *Secundinus*, and being unyoked, were turned there to pasture.— And in the morning, no man yoking them,

they were yoked to the Chariot; and in like manner going unto the mansion of a certain other Saint, there they staved the night. And on the third day they hastened unto Saint *Fiechus*, and stayed there, and evidently shewed that they were intended for *him*.——Yet would not the Saint ascend the Chariot, until the Angel had certified him, that unto *him* the gift was sent.—And at another time was this miracle in like manner repeated, of two horses which were by Saint PATRICK himself intended for *Fiechus*, and to be yoked unto his Chariot.

CHAPTER CXVII.

The several Offices of a certain Monastery are appointed by an Angel.

AND at another time the Angel commanded the afore-mentioned *Fiechus* that he should build a monastery on the other side of the river; assigning unto all the offices their fit and proper place; that where a Boar should appear unto him, there should he build a Refectory, where a Stag should be seen, an Oratory. And the SAINT replied unto the Angel, that he in no wise could undertake such a work, unless PATRICK his Father and Pastor should come and approve thereof.—And his words displeased not the Angel; for in them he saw the affection and obedience which *Fiechus* bore in *Christ* unto the Man of *God*. And after a few days were past, the Angel so advising, PATRICK assisted *Fiechus*, and in the place which is called *Forrach* builded they a Monastery, even according to the direction of the Angel. And therein *Fiechus* presided as Abbot, nevertheless throughout his Diocese did he fully exercise the Episcopal Office.—And every year at the begin-

ning of the fast of the Lent time, he went alone out of the Monastery, with five barley loaves mixed with ashes, for his support, and abided in the wilderness through all that sacred season. But on the Sabbath-day which is called Palm-Sunday, or sometimes at the Supper of the *Lord*, he was wont to return unto his Monastery for the discharge of his holy office, always bringing with him the half of one loaf yet uneaten. And he sent before him unto *God* three-score Saints, whom when he followed he was buried in Sclep-tus. And his son afore-mentioned imitated his father in wisdom and holiness; and having in another place attained the Episcopal Degree, he rested in the *Lord*.

CHAPTER CXVIII.

The Prophecy of St. PATRICK *concerning the Men of Callria.*

AND while Saint PATRICK earnestly pursued his preaching of the Divine Word, certain armed men of Callria met him, and violently expelled this Angel of Peace from their borders. But what the Man of *God* beheld of them in the Spirit, deemed he, that should not be concealed in silence; "Since ye have raised your "arms against an unarmed man, and driven "from your borders him announcing unto ye "peace, and preaching salvation, ye and your "seed shall turn your backs in the day of "battle."—And they, hearing this, feared his face mightily, even as a sword, and repenting their rashness, save only five alone, bended their knees before the SAINT with lamentable prayers, and besought forgiveness. Then the SAINT a-while deliberated within himself, and once again

spoke unto them with prophetic speech: "The "word, which at the inspiration of the Holy "Spirit, hath gone out of my mouth on ye "and on your seed shall be fulfilled; but since ye "have repented in your hearts, though ye shall "be turned to flight, shall none of ye, save "only five alone, fall in any conflict of battle." And the people of Hibernia vouch that this prophecy of the SAINT hath been evinced by continual proofs.

CHAPTER CXIX.

Certain Cheeses are converted into Stones, and many wicked Men are drowned.

AND certain wicked and envious men, who lived in the country of Ferros, contriving to destroy the life of the Saint, offered unto him poisoned cheeses, as if for his benediction; the which he blessed, and immediately converted into stones, to the admiration of many, the honour of *God*, the veneration of himself, and the confusion of the poisoners. And unto this day remain these stones in the place where the Miracle was done, and shew the virtue of PATRICK, though mute, because they underwent mutation. Then did these poisoners, seeing that their machinations redounded to the glory of the SAINT, and to the shame of themselves, gather together fifty armed men, to spill the blood of this Just One. And they being assembled against him, entered the ford of a certain river, journeying along the bank whereof the Man of *God* met them; and when he beheld their countenances he understood their thoughts, and raising against them his left hand, with a clear voice he cried out, "Ye shall not come unto us,

" nor shall ye return unto your own people, but " in this river shall your bodies remain, even to " the Day of Judgement."—Then according to the word of the Man of *God*, immediately *they sank as lead in the mighty waters*; nor even to this day were their bodies found, though long and often sought. Thus, at the Divine mandate, did the water punish them who conspired the death of Saint PATRICK, as erewhile the fire from Heaven punished them which were sent by King *Achab* to the Prophet. And the place wherein they sank in the waters is called even to this day *The Ford of the drowned men.*

CHAPTER CXX.

Of the Pit-falls passed over without danger, and the Prophesies of the Saint.

AND certain other sons of darkness, dwelling in the plain called Liffey, digged deep pit-falls in many parts of the public path-way, the which they coverd with branches and green sods, that the SAINT when journeying might fall unawares therein. But a certain Damsel discovered the contrived snare, and she hastened to shew it unto the Man of *God*, that he might avoid the mischief. Then he, trusting in the *Lord*, commanded his people to drive forward the horses, and having blessed them, he passed over with unfailing foot. For the soft and tender herbage supported them like the solid earth, inasmuch as the holy troop bore in their hearts and on their bodies *Him* who bore all things. And the Priest of *God* sent the damsel unto her father, that she might bring him into his presence to receive the salvation of his soul. And the Damsel did even as he commanded, and brought

before him her father; and at the preaching of the SAINT the man believed, and with his ten sons, and his three daughters was baptized. Then did PATRICK consecrate the virgins unto *God*, and gave to them the sacred Veil; and he prophesied that of the sons five should be happy and prosperous in a secular life, and that the other five should first enter the clerical order, and at length holily live and die in the Monastic habit; but unto them who had treacherously prepared the pit for him and for his people, he foretold that they and their seed should pass their life in providing their sustenance, and continually digging in the ground, and that according to the Scripture, poverty should come on them like water.—And all these things which the Saint prophesied, did the event prove.

CHAPTER CXXI.

Of the Prophecy of the SAINT *on a certain Village.*

AND Saint PATRICK went unto a certain village, near the island of Inchenn, and he found therein a place fitting for the erection of a Church; the which when he had began, a crowd of rustics issued from the village, and impeded the work. Then the SAINT, being filled of the spirit of Prophesy, foretold unto them with the voice of truth, "Since ye have made your-"selves an hindrance unto me, that I may not "build an habitation to the *Lord* my *God*, never "shall the smoke go out of the houses which ye "or your generation shall build in this place."—And the testified proof of the words of the

SAINT, even to this day evinceth its truth, for many have oftentimes began to build houses there, but for the rudeness of these men never could they be finished.

CHAPTER CXXII.

The Sentence prophetically declared.

A CERTAIN man named *Dengo*, who was wicked and perverse, and powerful in iniquity, prevented the SAINT from building a Church in a convenient place: to whom the SAINT attesting his Judge, nay prophesying, said, "In a short "time shall thine house be destroyed, and thy "substance wasted away; and thy sons that issue "from thine impious loins, shall of the greater "part defile themselves by mutual fratricide; "while the remnant of them shall never attain "unto dignity or power, but shall be strangers "and wanderers on the earth."———And the prophesy of Saint PATRICK was proved by the subsequent misery visited on the man and on his children.

CHAPTER CXXIII.

The Prophecy of the SAINT *on a certain Bishop, and on the one who consecrated him.*

A CERTAIN powerful man had endowed with lands and possessions a Church that he was about to build on his own estate; the which to govern, Saint PATRICK would have appointed one among his Disciples who was able unto the gaining of

souls. But the man refused, saying, that in his own family he had a Priest whom he willed to place over his own Church. Then the SAINT, deeming it unworthy to contend for such a matter, departed from the man. And he on the morrow brought unto the SAINT his son, desiring that he might be consecrated unto the Bishopric of that Church. And for that the SAINT apart from his companions pursued in solitude his studies and his prayers, the man turning from him, went unto two of his Disciples, who were elsewhere appointed Bishops, and addressed them for the consecration of his son. And one of them denied his request, saying, that he could do no such thing without the consent and the approbation of the SAINT; but the other, induced either by entreaty or reward, presumed to do what the man required.—The which having discovered, Saint PATRICK afflicting the presumer with the affliction of pennance sufficiently severe, foretold that through all his life he should suffer the want of bread. And he declared that the Bishop so consecrated was worthy of degredation and contempt, and that his Church should be exceeding poor, so that it should not be able to defend itself even from two men. And that which the SAINT foretold unfailingly came to pass:—whereby a prudent man may take heed, lest misled by ambition he should ever attempt the like.

CHAPTER CXXIV.

The Blind Man is restored to sight; from him who seeeth is sight taken; and three are relieved of lameness.

A CERTAIN man named *Domnhaldus*, who was blind even from his birth, hearing the SAINT passing by, placed himself in his way; for he trusted that through *him* he should receive the light so much desired. But forasmuch as the darkness was before his steps, and the light was withdrawn from his eyes, while running forward he fell, and when he would have arisen, no one was there who would help him with their hand. And a certain Priest in the company of the SAINT seeing him fall, laughed, and mocked the mischance of the blind man. The which Saint PATRICK observing, was offended, and lest any among his Disciples should so again presume, he checked the foolishness of the scorner with reproof and with punishment, saying, "*Verily I say "unto thee, since in the name of my* God *the "eyes of this man which are closed in darkness "shall now be opened, the eyes of thee which are "opened only to evil, shall now be closed.*"—Thus he said, and making the sign of the Cross, he removed the darknes from the blind man, and the light from the bad man who saw.—And therein was the word of the Saviour recorded in the Holy Scriptures, fulfilled; "*That they which "see not might see, and that they which see might be blind.*"—And even on the same day healed he three lame men who besought his aid; and according to the Prophet, he made *the lame to leap as an hart, and run on their way rejoicing.*

CHAPTER CXXV.

Nine Evil-doers are consumed by Fire from Heaven, and a Fountain is produced out of the Earth.

AND nine Evil-doers contriving the death of PATRICK, the Herald of Life, pretended to be Monks and Ministers of righteousness; and they put on them white cowls, that the easier might they destroy the SAINT, who was clothed in the same habit. And herein did they imitate their preceptor *Satan*, the Angel of darkness, who sometimes transfigureth himself into an Angel of light, and unto whom in their arts and in their acts they payed obedience. But an illustrious man named *Enda*, the friend of the holy Prelate, observing the treachery of these wicked men, sent unto them his own son named *Conallus*, that he might prevent their endeavour, and repulse their violence from the Man of *God*. And the son did even as his father commanded, and stood, the son of light among the sons of darkness. And Saint PATRICK, warned of Heaven, knew these ravens under the wings of the dove, these wolves under the fleece of the lamb; but well he knew that as the Ethiop cannot change his skin, no, not though washed with fine linen, so could not these Magicians quit their inborn wickedness, though clothed in white raiment. Therefore with the sign of the Cross he fortified himself, and opposed it to the enemies of *Christ*; and fire marvellously descending from Heaven consumed the Evil-doers, and left *Conallus* standing among them, unhurt of the flame as he was guiltless of their sin. Thus was the Cross of *Christ* a protection to the faithful even for their salvation, and to the Idolaters a punishment even for their perdition.—And afterward the SAINT impressed on the earth the sign of the Cross,

they came, he said openly unto them, "*Since* "*ye have not only deceived* me, *but the Holy Spirit*, "*neither ye nor your children shall ever in this* "*place finish any your business until the evening.*" And according to the common saying, this the sentence of the SAINT is continually fulfilled; for if the people of this place begin any business early in the morning, never can they finish it until the latest evening.

CHAPTER CXXIX.

A Mountain is swallowed up in the Earth, and again it is raised.

AND among the Chiefs of Momonia was a certain wicked man named *Cearbhallus*, and he always hindered Saint PATRICK, so that a Church could not be builded in the lands of his inheritance. And not far from this man's dwelling was a lake which was fair and pleasing to the eye, but a lofty mountain which stood between, intercepted all the delight from his view. Him did the SAINT address for the building of a Church, exhorting and entreating; but long time he resisted.—And on a certain day this wicked man, endeavouring with subtle argument to circumvent the SAINT, said unto him:—"If in the name of the *Lord* thy *God* "thou wilt remove yonder mountain, so that mine "eyes may be freely satisfied with this desired lake, "then shalt thou build a Church on my land where- "soever thou mayest please."—This he required, because he deemed it impossible to be done.—Then the SAINT having prayed, raised his eyes of Faith and Love unto *the prepared Mountain which is exalted on the top of the Mountains*; and forthwith the Mountain was laid low, and swallowed in the earth, and permitted unto the man a free view of

the lake. But when Saint PATRICK began to build the Church, this man of hardened heart would not suffer it to be finished, for he feared where no fear was, and dreaded lest thereby he should be deprived of his inheritance. Then the SAINT prayed again unto the *Lord*, and the Mountain was lifted up unto its former height. And he foretold that the wicked man should in a short space lose the possession of his land, and that no one of his race should ever be a Prince or a Bishop. And the Prophecy of the SAINT was fulfilled, for as his eyes were prevented from the sight of the lake, so was his life closed by death.

CHAPTER CXXX.

Euchodius is cursed by the Saint, and his Son is blessed.

A CERTAIN wicked tyrant, named *Euchodius*, reigned in Ulydia; and he commanded two holy virgins, for that they rejected wedlock, to be bound with chains, and cast into the water; and he set at nought Saint PATRICK interceding for them.—Wherefore the Saint punished him with the sentence of his malediction, and foretold that not one of his seed should reign after him, but that his kingdom should be transferred to *Kerellus*, his younger brother. And his wife, who was then in travail, earnestly besought the SAINT, that he would bless her and the child which she carried in her womb. Then the SAINT blessed them both, and prophesied that she would bring forth a most holy son, whose death should be doubtful and unsearchable. And the woman brought forth a son, who was named *Dovengardus;* and he was renowned for his sanctity and his miracles, whereof many and

wonderous traditions are told among that people. And *Euchodius* in a short time lost both his life and his kingdom, and thereto not one of his race succeeded.—But his afore-mentioned brother and his descendants, through many years possessed the kingdom of Ulydia.

CHAPTER CXXXI.

Of Saint Sennachus the Bishop.

IN the place which is named *Achadhfobhair*, Saint PATRICK built and endowed a Church with fair possessions; and thereover he appointed and consecrated as Bishop, *Sennachus*, who for the innocency of his heart was called *a Lamb of God*. And he, being so consecrated, entreated of the SAINT that with unceasing prayer he would labour with the *Lord* to shield him in this his office from the commission of all sin; and furthermore he suppliantly besought that the Church over which he presided, might not be called by his name, as was in many places the custom among the Irish people. —And this did he, to preserve his lowliness, and to avoid vain glory, which is the fretting moth of all virtues.—Then Saint PATRICK, understanding the worthiness of *Sennachus*, and the simplicity of his heart, promised unto him all his desire; —and blessing him and his flock, prophesied that thereout should proceed many holy and eminent Priests.—And *Sennachus*, serving in exceeding holiness The Holy-One of all Holies, and being renowned for his miracles and for his virtues, entered at length into the heavenly Sanctuary.

CHAPTER CXXXII.

The Miracle which is worked for certain Hewers of Wood.

AND Saint PATRICK in his journeying passed with his people through a forest in Midernia, and he met therein certain slaves that were hewing wood: —and these men were under the yoke of an hard and cruel master, named *Trenæus*; and they hewed the wood with blunt axes, nor had they whetstones, nor had they any other means whereon to sharpen them. Wherefore their strength failed, their arms stiffened, and the flesh fell from their hands, and the naked sinews were seen, and the miserable men wished rather for death than for life.—But when the Man of *God* beheld their misery, he compassionated them, and he touched them, and he blessed their hands and their instruments.—Then at the touch and the word of his blessing, all their strength is restored, their hands are healed, their instruments become sharpened, the hardest oaks are hewed down without toil, even as the tenderest twigs:—and in these men did the miracle continue until the SAINT had wonderously obtained for them their freedom.

CHAPTER CXXXIII.

A Home is divided by Saint PATRICK, *and the Oppressor is drowned.*

AND PATRICK the pious Father addressed the master, nay rather the tormentor of these slaves, yet found he him stubborn and inexorable. Wherefore betaking himself unto his accustomed arms, he fasted and prayed for three days; and once again

approaching the man, he humbly besought their liberation, and once again found he him a new *Pharoah*. Then the Saint spat on a stone by chance before them lying, and for the softening, the reproving, and the confounding of his hard-heartedness, the stone immediately splitted in three parts. But *Tremeus* becoming the more hardened by that which should have softened him, forthwith ascended his chariot, and scorning and rejecting the prayer of the SAINT, commanded these slaves to be afflicted with yet severer toil. Wherefore the *Lord* suffering not that this insult to PATRICK, the second *Moses*, should go unavenged, now punished the contemner of his servant, even as formerly he punished *Pharaoh* and his host; for the horses which were yoked to the chariot of *Tremeus*, rushing forward, plunged into a neighbouring lake, and drowned in its waters the chariot and him who sate therein.—Then this child of *Belial* being so destroyed, Saint PATRICK without hinderance freed these afflicted men brought out of the house of bondage, and gave unto them their long-desired freedom.

CHAPTER CXXXIV.

An Angel foretelleth to PATRICK *of Saint Moecheus.*

THE blessed PATRICK purposed to build a Church in a place sufficiently fair and fitting, which is now called Ludha. But an Angel appearing unto him, enjoined that he should desist therefrom, saying; "Soon shall a servant of the *Lord* arrive from Bri-"tain, named *Moccheus*, who for the sake of *God* "deserting his country and his parents shall come "into Hibernia:—and in this place shall he build

"and dwell, and finish his days in piety."—Then the SAINT obeying the Angel, turned unto the left side of the place, and there builded unto the *God of Jacob* a Tabernacle which is yet known by the name of Saint PATRICK.—And *Moccheus* coming thither, erected an Oratory and all places fitting, and lived there a life abundant in virtue: and often Saint PATRICK was wont to visit him, and confer with him on things pertaining unto *God*.—And on a certain day while they were sitting together and communing of *God*, the Angel appeared and proffered unto them an Epistle; the which Saint PATRICK reading, found to be an exhortation, nay, rather a command, unto him especially directed, that he should absolutely confer on *Moccheus* the place which he had builded, with all matters pertaining thereunto, and that he himself should fix his Cathedral Seat in Ardmachia.—And PATRICK willingly did as the Angel, nay, rather as the *Lord* had enjoined; and thence retiring he commended unto *Moccheus* twelve Lepers, to whom he had ministred in *Christ*; and *Moccheus* assumed the care and the custody of all these matters.

CHAPTER CXXXV.

The Sentence pronounced by PATRICK *on Moccheus.*

AND after some days, while *Moccheus* heard the Book of *Genesis* read before him, wherein he is told that the Patriarchs before the Flood lived for nine hundred years and more, and that after the Flood many lived for three hundred years, he did not readily believe in the Sacred History; for he said that this tabernacle of clay, the human body, of flesh so weak, covered with skin, and framed with bones and sinews, could in no wise so long endure.—The which when Saint PATRICK observed, he came unto

him, that with true reason he might drive all such scruples from his mind; for he said that the whole Canonical Scripture was dictated and written by the finger of *God*, and therefore should in no wise be derogated or disbelieved; inasmuch as it was not more difficult for the *Creator* of all things to extend the life of man unto a thousand years, if so he willed, than unto one day; as according to the Psalmist; *A thousand years in thy sight are but as yesterday, which is passed.*—But even on these things *Moccheus* still doubting, the SAINT thus pronounced or rather prophesied;—"Since thou disbelievest "the Holy Scriptures, by thine own experience "shalt thou prove the truth of its Records; for "even to the length of three hundred years shall "thy life be prolonged, nor until that time is passed "shalt thou enter into the joy of the *Lord*." And *Moccheus* afterwards repented him of his want of faith, but the sentence pronounced by the *Holy Spirit* through the mouth of PATRICK, could not be revoked. And he lived for the space of three hundred years; and then paying the debt of nature, and shining in virtues and in miracles at length he passed out of the world unto *Christ*.

CHAPTER CXXXVI.

The Saint prophesieth of two Brothers;—and a Fountain is produced out of the Earth.

AND Saint PATRICK coming out of Dalnardia, began to build a Church in a place called Elum, where twelve brothers, the sons of *Killadius*, then ruled. And one of these, named *Seranus*, governed there, who preventing the SAINT from his purpose, violently drove him away.—But the SAINT, though patiently would he bear an injury offered to himself, yet grievously taking the hinderance of his holy

work, prophesied what through *God* he knew would happen, and said unto him; "Yet a little while, "and thou shalt be driven from this land, and the "rule shall be given to a better than thee." Then *Colladius*, the younger brother of this perverse man, gave unto the SAINT a place which is called Domhnachcumbuir, and even until the Church was builded, gave unto him sufficient aid. And the SAINT blessed him, prophesying what the *Lord* had determined for him, saying; "Unto this land shalt "thou succeed, and from thy loins shall kings "proceed, and reign through many generations." —And in that place did the SAINT by his prayers produce out of the heart of the earth a pure fountain, which to this day is called Slan, that is, *healing*; for that it relieveth many labouring under multiplied diseases. And for his perverseness *Seranus* was driven from that land; and according to the word of the SAINT, the kingdom was given to his younger brother *Colladius*.

CHAPTER CXXXVII.

The SAINT *Prophesieth of a certain Youth.*

TWELVE brothers, whose father, a ruler in Dalnardia, was then lately dead, met together to divide the inheritance; but holding in scorn their youngest brother *Fergusius*, without his portion they turned him empty away. Therefore the youth addressed Saint PATRICK, that by *his* prayers he might be admitted unto his share; promising that he would give unto the building and the maintaining of a Church the better part thereof. And the SAINT prevailing for him, *Fergusius* receiveth his share of the inheritance; of the which the larger half he gave to the Holy Prelate for the erection of a Church:—but this, lest

he should seem to have sold his interference, he refused to receive himself, and bade it be given unto the afore-mentioned *Olcannus*.—And he builded a Church within that territory, in a place which is called Derkan, and being there made Bishop, continued in justice and in holiness.—But Saint PATRICK blessed *Fergusius*, and prophesying said unto him, "*Though this day thou appeared humble and despised in the sight of thy brothers, yet in a short time shalt thou be chief over them all; for from thee shall Kings proceed, who not only in this land, but even in distant regions shall hold rule.*"—And after a short space, according to the prophecy of the Holy Man, did *Fergusius* obtain the government of all that country, and his seed ruled therein for many generations. And thence was born *Edan*, the son of *Gabranus*, who reduced *Scotia*, which is called *Albania*, and other islands wherein his posterity yet reigneth.

CHAPTER CXXXVIII.

Of Conallus, and of his Shield.

AND Saint PATRICK addressed his well-beloved, the Prince *Conallus*; and he inquired of him whether would he assume the habit of a Monk. And the Prince replied, that his heart was prepared to do whatsoever the SAINT would command.—Then the SAINT rejoicing at his devotion said unto him, "*For the sign of power and protection, and for the proof of thy spiritual worth, shalt thou bear thy shield and thy sceptre; the name of a laic shalt thou shew; but the mind and the merit of a monk shalt thou possess: inasmuch as many Saints shall proceed from thee, and many nations shall in thy seed be*

"*blessed.*"—And he signed his Shield with the sign of *The staff of Jesus*, declaring that no one of his progeny who should carry this Shield in battle should ever by any one be vanquished. And the Chronicles of Hibernia declare, and her Bards record, that this the SAINT'S Prophecy unto *Conallus* and his seed duly came to pass.

CHAPTER CXXXIX.

An Heavenly Light shineth around Saint PATRICK, *and Victor is converted unto the Faith.*

AND Saint PATRICK coming into the territory of Mogharnd, went toward the town of Domnhach Maghin, over which a man named *Victor* ruled. And he hearing of the SAINT'S arrival, yet loving darkness rather than light, concealed himself in the shades of a thick grove, for much he feared, lest being driven from the darkness of his unbelief, he should though unwillingly be compelled to believe in the true light. But the shadows of the night season came on, nor yet did PATRICK the Son of Light therefore delay his journey. And when the curtain of deep night had covered all things with surrounding darkness, it darkened not the course of PATRICK, who was the Præcursor of Light; for unto him the night was as day, and the deep shadows were as brightness.

And the light piercing through the darkness poured around the man concealing himself, nor could he longer hide from before the face of the light. Then *Victor* by so signal a sign being vanquished, and being even as bound with the chains of the fear of the *Lord*, came unto Saint PATRICK and devoutly entreated and received from him the holy Baptism. And being with all his house-

hold and all his people baptized, he gave unto the SAINT his inheritance for the erection of a Church, and among his Disciples he abided.—And after a while he increased in holiness and in the knowledge of the Divine Law, and being at length consecrated by Saint PATRICK, he recieved in that Church the Episcopal degree, and for his virtues and his merits was he very renowned.

CHAPTER CXL.

A certain Cymbal of Saint PATRICK *is lost, and found again.*

A CERTAIN man of the servants of Saint PATRICK carelessly lost a Cymbal, when lost he sought it, when sought he found it not, when found not, he therefore sorely repented. And the SAINT forgave him, and directed that no longer he should seek for the Cymbal, until in that place a Church should be builded.—And after a long time had passed, a certain religious man named *Dicullus* builded there a Church, and there found the aforementioned Cymbal; and in that Church placed he it. And many who were infirm, drinking out of or being sprinkled with water from this Cymbal, often received instant health; and when this instrument was tuned, they experienced the holiness of the SAINT breathing forth, and sounding through its music.

CHAPTER CXLI.

The obedience of Saint Volchanus.

AND a certain Disciple of Saint PATRICK, named *Volchanus*, was eminent in faith and in religion, but especially surpassing in the virtue of obedience; and Saint PATRICK willing that this his piety which was so well known unto him and unto *God*, should also be known unto his fellow-disciples for an example unto them, commanded him that he should build a Church wheresoever *God* should vouchsafe to direct. And hearing the word of the SAINT, he obeyed, and carrying an hatchet on his shoulder, went forth to seek a fitting place for the erection of a Church.—Then the Spiritual Father observing him to go forth with the hatchet in his cowl, prophesied unto him with the words of consolation; "Do not, well-beloved *Volchanus*, doubt of a fit-"ting place; but wheresoever thine Hatchet shall "fall, there securely build and inhabit, and there "shall thou be among a great nation paying wor-"ship unto *God*!"—Thus having heard, he retired from the presence of his honored Father, knowingly unknowing, and wisely untaught, yet persuaded in his mind to go whithersoever the most true Teacher had directed him. Therefore the whole day did he go forward, nor did he aught, save to lift up his hands and his heart in prayer.—And as the day declined eve-ward, the Hatchet fell from his shoulder unexpectedly, yet moved of Heaven, in a place neither intended nor foreseen. Then the Man of *God* understanding this to be the appointed place, with great labour builded there a Monastery, and gathered together unto one holy society many sons of *God*, who were dispersed: and therein dwelling, holily and religiously finished he his life, and at length renowned in his virtues and his miracles he rested in the *Lord*.

CHAPTER CXLII.

Of Saint Rodanus the Herdsman of PATRICK.

AND Saint PATRICK had a certain Herdsman, named *Rodanus*, and he was exceeding religious: and this man in his pastoral duty lived an Hermit's life, and often being absorbed in prayer, he pastured the cows and the young calves together. And at the command of Saint PATRICK, the whole herd was wonderously retained under his controul, nor was any disturbance or confusion there among, for never did the calves approach their mothers, nor depart from them, other than at the bidding of *Rodanus;* and this he did by the authority and the power of his Father, Saint PATRICK.—And he after a while learning letters, acquired sufficiently the knowledge thereof, and attaining the Episcopal degree, he flourished during his life and after his death by manifold miracles.

CHAPTER CXLIII.

Of Saint Kertennus the Bishop of Clochor.

AND *Kertennus*, a Disciple of Saint PATRICK, bore the SAINT, now worn with age, on his shoulders, for so necessity required; and by his panting shewed he his weakness or his weariness.—And the SAINT said unto him, "Often hast thou carried me, "yet never before have I perceived thee thus to "pant."—Then answered *Kertennus*, "Wonder "not, holy Father, for now hath mine age come "on me, and my companions whose years are as "mine have from the fore-cast of thy bounty re-"ceived the refreshment of a little rest; and mine "head is covered with grey hairs, and I labour "with daily toil, and earnestly do I long for quiet,

" which above all things else I need."—Therefore Saint PATRICK compassionating *Kertennus*, promised unto him a place fitted for contemplation, yet not unsuited to the exercise of pious duties. And as he much desired the presence of so worthy a Disciple he provided for him a Church; yet not too remote from the Archi-episcopal Seat, which at the Angel's command he had builded in Ardmachia; nor yet too near, lest by succeeding Archbishops he should be oppressed:—thus was it done, that in his frequent visits to Saint PATRICK the Man of *God* should not by the distance be wearied, nor his Church appear contemptible by too close a neighbourhood. And after some days he placed him over the Church of *Clochor*, which the SAINT himself then ruled; and when he had thereto consecrated him, he gave unto him a Chrismatory, which he had received from Heaven.—And Saint *Kertennus* there dwelling, and exercising within doors the office of an Abbot, and abroad the office of a Bishop, cherished his grey hairs, and finished his life in holiness.

CHAPTER CXLIV.

Of a Boy who was blessed by Saint PATRICK.

AND a certain woman who was strong in the faith, brought unto the SAINT her little son named *Lananus*, to be instructed in letters; and for that she believed his blessing would render the child more docile and ready unto learning, humbly she besought on her son the benediction of his grace. Nor was she deceived in her faith, inasmuch as the SAINT covered him with the aspiration of his blessing, and assisted him with the divine favour: and he impressed on the boy the sign of the Cross, and committed him unto Saint *Cassanus*, that he might

be instructed in virtue and in learning. And the boy thus blessed, in fifteen days learned the whole Psaltery: and afterwards he became a man of most holy life, and shining in miracles rested he at length in the *Lord*.

CHAPTER CXLV.

Of a Woman who was raised from Death.

AND *Ethra* the wife of a nobleman named *Euchadius*, lay dead; and he carrying her body placed on a bier, met Saint PATRICK near a certain ford in Connactia. And with many prayers he besought the SAINT that he would recall her to life; and promised that he and all his people would then believe in the *Christ* whom *he* preached. And the SAINT delayed not, but revived the dead woman, and baptised her husband, who at so wonderful a Miracle thoroughly believed.—And from the revived woman is it called unto this day *The Ford of Ethna*; and the fluid element affording a passage unto all travellers, sheweth the merit of her Reviver.—And often the SAINT visited Connactia and Momonia, working Miracles in each; and in each he dwelled for the space of seven years.

CHAPTER CXLVI.

The Testimony of One who was revived from Death.

AND even unto the evening of his days did the SAINT continue his wonted labour and his accustomed work; sowing the field of the *Lord* with the seed of the divine word, from the fruit whereof he

might gather eternal life.—This the devoted ones of *Satan* perceiving and envying, they gnashed with their teeth, and one to the other they said in their malice:—"What shall we do?—This man, "the destroyer of our Gods, the persecutor, nay "the extirpator of our Sect, worketh many mi-"racles; if we let him go thus, all the people of "Hibernia through him will believe in his *God*, and "the Christians will come and they will remove "our laws."—Then took they counsel together, how they should destroy him with their snares, and under the pretence of justice bring him unto The Death. And a certain woman was washing flax nigh unto the place where the SAINT was to pass; and her they directed to hide much of the flax in an hollow tree, and when the SAINT and his company passed by to accuse him as of the theft.—And the woman did according as she was induced, nay rather as she was seduced; and loudly crying out, called these children of *Belial*, and with wicked tongue accused him thereof.—And they, as before they had contrived, rushed forth from their hiding-place, and seized the SAINT and his Disciples as robbers, and exclaimed that they were guilty unto The Death.—And in the place where this accursed band were gathered together, was a tomb, and therein a man was buried. Him did Saint PATRICK, having first prayed, awaken from the sleep of death; and by the virtue of the truth, which is *God*, commanded that he should bear true witness of this their accusation. And the revived man, openly protesting the innocence of the SAINT and of his Disciples, exposed the deceits of these wicked ones, and shewed in the presence of all where they had concealed the flax.—Thus was Saint PATRICK and his people marvellously freed from the hands of the destroyers, and his blood was in that day preserved, and brought Salvation to many which were evil-doers:—for they who had contrived the death of the Herald of Life, were by this Miracle converted unto *God* and obtained his mercy.

CHAPTER CXLVII.

The Cross that was not observed; and the voice which issued from the Sepulchre.

AND Saint PATRICK was accustomed, wheresoever in his journeying he beheld the triumphal sign of the Cross, to descend from his chariot, and to adore it with faithful heart and bended head, to touch it with his hands, and embrace it with his arms, and to imprint on it the repeated kiss of devout affection. —And on a certain day sitting in his chariot, most unwontedly he passed by a Cross which was erected near the wayside, unsaluted; for his eyes were held that he saw it not. This the charioteer observing, marvelled; but he held his peace, until they arrived at their dwelling.—But when they began to pray as was their custom before dinner, then spake he of the Cross which he had seen, and of the place where he beheld it. Then Saint PATRICK, the preacher of the Cross, leaving his meal prepared, went forth of his dwelling, and returned unto the place on the road which he had passed along.—And diligently he sought for the Sign of Life, and he found nigh unto it a certain sepulchre. And drawing near, he prayed in the sight of the *Lord*, and enquired who therein was sepultured. And a voice answered from within, that he had been a Heathen, and that a Christian man was buried at his side, whose mother had been absent when her son died, and when he was returned into the bosom of the Common Mother:—and that after some days she had come hither to wail, but knowing not the burial place of her son, had placed over *him* the Christian Sign.—Therefore the man of *God* averred that he could not behold the Cross, because it was placed over an Heathen who had been an enemy of the Cross of *Christ*. And removing the Cross he placed it at the head of the baptized man, and commending his soul to *God*, he walked back unto his own dwelling.

CHAPTER CXLVIII.

A Goat bleateth in the stomach of a Thief.

THE blessed PATRICK had a goat, which carried water for his service; and to this the animal was taught, not by any artifice, but rather by a miracle. —And a certain Thief stole the Goat, and eat, and swallowed it.—And the author or instigator of the theft is enquired: and one who by evident tokens had incurred suspicion, is accused; but not only denieth he the fact, but adding perjury unto theft, endeavoureth he to acquit himself by an oath.— Wonderous was the event to be told, yet more wonderful to come to pass.—The Goat which was swallowed in the stomach of the Thief bleated loudly forth, and proclaimed the merit of Saint PATRICK.—And to the encrease of this miracle it happened, that at the command, nay rather at the sentence of the SAINT all the posterity of this man were marked with the beard of a goat.

CHAPTER CXLIX.

Of the Clokes which fell from Heaven.

AND that he might the more entirely profit unto *God* by their conversation and their example, the SAINT was used to seek the society of holy men, and to join himself unto them in the most strict friendship. For, as Solomon witnesseth, *as Iron is sharpened by Iron*, so are the lives of holy men by conversation and by example, enflamed into a firm faith, and more fervent love of *God*; the which, how acceptable it is to the *Lord*, vouchsafed he to shew by the token of an evident Miracle. Therefore, on a certain day, when Saint PATRICK, and a venerable man named

Vinnocus, sate together, they conferred of *God*, and of things pertaining unto *God*; and they spake of garments, which by their works of mercy had been distributed among the poor, when behold, a Cloke, sent from Heaven, fell among them, even as the present Eulogy of the Divine Gift, and the promise of future reward. And the SAINT rejoiced in the *Lord*, and what had happened, each ascribed to the merit of the other. And PATRICK averred that it was sent unto *Vinnocus*, who had, for the *Lord*, renounced all the things of this world: and *Vinnocus* insisted it to have been sent unto PATRICK, who though possessing all things, retained nothing, but clothing many which were poor and naked, left himself naked for the sake of the *Lord*. Then, from these holy men, thus friendly disputing, suddenly the Cloke disappeared, and in the stead thereof the *Lord* sent down by an Angel two Clokes, one truly unto each, that even *in charity* they might no longer contend.

CHAPTER CL.

A wicked Tyrant is transformed into a Fox.

IN that part of Britain, which is now called Vallia, lived a certain tyrant named *Cereticus*; and he was a deceiver, an oppressor, a blasphemer of the name of the *Lord*, a persecutor and cruel destroyer of Christians.—And PATRICK hearing of his brutal tyranny, laboured to recall him into the path of Salvation, writing unto him a monitory epistle, for his conversion from so great vices.—But he, that more wicked he might become from day to day, laughed to scorn the monition of the SAINT, and waxed stronger in

his sins, in his crimes, in his falsehoods and in his cruelties. The which when PATRICK heard, taught by the Divine Spirit he knew that the vessel of evil was hardened in reprobation, prepared in no wise for correction, but rather for perdition; and thus he prayed unto the *Lord*:—
" *O Lord God* as thou knowest this vulpine man
" to be monstrous in vice, do thou in a monstrous
" mode cast him forth from the face of the earth,
" and appoint an end unto his offences!"

Then the *Lord*, inclining his ear unto the voice of his servant, while on a certain time the tyrant stood in the middle of his court, surrounded by many of his people, suddenly transformed him into a fox;—and he, flying from their sight, never more appeared on the earth. And this no one can reasonably disbelieve, who hath read of the Wife of *Lot* who was changed into a pillar of salt, or the history of the King *Nabuchodonoser*.

CHAPTER CLI.

The wicked Man Machaldus, and his Companions are converted unto the Faith.

AND in Ulydia was *Magiul*, an Heathen, who was also called *Machaldus*; and he was eminent in wickedness and notorious in cruelty; and forasmuch as like always accordeth with like, he gathered unto himself no small company, well practised in theft, in rapine, and in blood. And this man placed on his own head and on his companions' certain diabolical signs which are called *Deberth*; that all might behold how devoted was their brotherhood unto the service of *Satan*. And it happened on a time that the blessed PATRICK was journeying with his people

through the place where lurked this band of evil-doers, waiting and watching for any traveller on whom they might rush forth to destroy and to despoil. And beholding the SAINT, they thought at first to slay him as the seducer of their souls and the destroyer of their Gods: but suddenly their purpose being changed by the Divine Will, they thought it shame to shed the blood of a peaceful, weak, and unarmed old man; yet counselling to prove or rather to mock the power of *Christ*, and the holiness of PATRICK, they placed one of their companions named *Garbanus* on a couch, and though he was in perfect health they feigned him as dead; and they covered him with a cloke, and with deriding prayers they besought the Man of *God* that he would provide the funeral rites, or, as he was wont, restore unto life the dead man. But the SAINT at the revelation of the Spirit, understood what they had done, and pronounced that these scorners had deceivingly, yet not falsely, declared of their companion's death. Therefore disregarding their entreaties he prayed unto *God* for the soul of the derider, and went on his way. And the SAINT had not journeyed far, when they uncovered the cloke from their companion; and lo! they found him not feignedly but really dead. And they, affrighted at this fearful chance, and dreading lest the same should happen unto themselves, followed the SAINT, and fell at his feet, and acknowledged their offence, and by their contrition obtained pardon. And they all believed in the *Lord*, and in his name were they baptized. Then did the SAINT at their humble entreaty, revive the dead man; and washing him in the holy Font, associated him unto them in the faith of *Christ*.

CHAPTER CLII.

The penitence of Machaldus.

AND *Machaldus* their Chief falling at Saint PATRICK's feet, confessed his sins and entreated with many tears that a life of penitence might be appointed unto him, whereby he might attain the life of eternity. And the SAINT inspired of Heaven, enjoined him that he should utterly renounce his native soil and give all his substance to the poor; and he cloathed *Machaldus* in a vile and rough garment, and chained him with chains of iron, and cast the key thereof into the ocean. Likewise he commanded him to enter, alone, without oars, into a Boat made only of hides, and that on whatsoever country he should land under the guidance of the *Lord* there should he serve *Him* even unto the end of his days. And the man, truly repenting, did as his Pastor enjoined; for he, alone, chained with iron chains, bearing on his head the Tonsure as the token of penitence, entered the boat; and under the protection of *God* he committed himself unto the waves, and was borne by them unto the Island *Eubonia*, which is called *Mannia*. And therein were two Bishops, named *Connidrius* and *Romulus*, whom Saint PATRICK himself had consecrated and appointed to rule over the people of that island and to instruct them in the faith of *Christ* after the death of *Germanus* the first Bishop. And they, beholding *Machaldus*, marvelled much, and they pitied his misery; and when they understood the cause, received him kindly and retained him with themselves. And after he had for some space there abided, a fish was one day taken in the sea and brought unto their dwelling: and when the fish was opened before them, a key was found in its belly, and *Machaldus* being released from his chains, gave thanks unto *God*, and were

thenceforth free. And he, encreasing in holiness, after the deaths of these holy Bishops attained the Episcopal degree; and being eminent in his miracles and in his virtues, there did he rest. And in that island was a city after him named of no small extent; the remains of whose walls may yet be seen. And in the Cæmetery of its Church is a Sarcophagus of hollowed stone, whereout a spring continually exsudeth, nay, sufficiently floweth forth; the which is sweet to the draught, wholesome to the taste, and healeth divers infirmities, but chiefly the stings of serpents and the deadliness of poison: for whoso drinketh thereof, either receiveth instant health, or instantly he dieth. And in that stone are the bones of Saint *Machaldus* said to rest, yet therein is nothing found, save only clear water. And though many have often times endeavoured to remove the stone, and especially the King of the *Norrici*, who subdued the island, that he might at all times have sweet water, yet have they all failed in their attempt: for the deeper they have digged to raise up the stone, so much the more deeply and firmly did they find it fixed in the heart of the earth.

CHAPTER CLIII.

A Meadow is overflowed by the Sea.

AT another time the blessed PATRICK being fatigued with travel, turned aside for the sake of a little rest, and for pasturing his horses, into a grassy meadow near Roscommain in Connactia. But when he had sate down and his horses had began to feed, a certain wicked and perverse plebeian, the owner of the place, rushed forward in the fury of anger to expel him forth. And first he atacked the SAINT with reproachful words, and at length he cast stones at the horses and

drove them from the field; wherefore the hurt done unto them, encreased the injury and the affront offered unto their master. And as Saint PATRICK was one, and chief among those horses, with which according to the Prophet *Habacuc*, the *Lord* made his way in the sea, therefore was the *Lord* wroth at an injury offered unto him, and therefore at his command the meadow withered up, and the sea flowing forward covered it, and it remained unfruitful for ever. Fitting and just was this judgment of *God*, that the people which hated HIM, and refused his Servant one blade of grass, should lose the whole harvest; and that as this man despitefully entreated Saint PATRICK, and drove him from his field, he should thenceforward lose the place for which so contentiously he had striven.

CHAPTER CLIV.

A Stone is changed into Milk, and Milk is changed into Stones.

AND one who had long time been a servant unto many Evil-doers, hearing of the virtues and the miracles of Saint PATRICK, came unto him, for the purpose of contending with him in working signs. And many false signs did he multply, the which the SAINT, having prayed and made the sign of the Cross, dispersed. Then the Magician seeing all his inventions to be frustrated, required of PATRICK that *he* should work signs to evince the power of his God; and the Saint delayed not to do what might prove the virtue of *Christ*, and to instruct in the faith many Christians: for he changed an hard stone into a soft mass of curdled milk, and of this milk, in the name of *Christ* he changed two soft pieces into hard stones. But

lest these should be accounted false and like unto the signs of the Magicians, the stones continued in the same hardness whereunto they were transformed. But this which was corporeally done before the eyes of men, doth the Divine virtue spiritually do in the conversion of believers; ininasmuch as the worshippers of stones, men of hardened hearts, become soft unto the faith and love of *Christ*, and as if again born infants, they desire the milk of the Apostolic doctrine, that thereby they may grow up unto Salvation. So did it happen unto the Magician, who beholding this Miracle believed in the *Lord* and was baptized.

CHAPTER CLV.

A Waggon laden with Twigs is saved from the Fire.

AND Saint PATRICK requested of a certain man, that he would bring unto him two waggons laden with twigs, for that such were required for certain needful uses. And the man fulfilled his request, and brought the twigs unto the appointed place. But a fire seized the two waggons and burned one thereof, yet left it the other unharmed of the flame. And all the beholders marvelled, that the fire should exercise its natural power over the one waggon, and on the other have no effect; as of yore it happened unto the three Children which were cast into the fiery furnace, but which were saved from the fire, nor did any hurt come on them. We however admire in this Miracle the merit of the SAINT; but in no wise think that the cause thereof needs to be discussed.

CHAPTER CLVI.

The SAINT *is preserved untouched from the falling Rain.*

THE Man of *God* was wont to observe with singular devotion the *Lord's* day, for the remembrance of that great solemnity, which the Life of Death reviving unto Resurrection, hath made worthy of rejoicing in Heaven, in Earth, and in the Grave.—Wherefore this holy custom was fixed in his mind, even as a law, that wheresoever the Sabbath-eve arrived, he for reverence thereto passed the night and the next holy day in Hymns, and in Psalms, and in spiritual Songs; and heartily devoting himself unto Divine contemplation, so he continued until the morning of the succeeding day.—And on a time the observance of this holy custom caused the blessed PATRICK to celebrate the vigil under the open air; and a violent fall of rain inundated all the field around: but the place whereon the holy Watchman, the Guardian of the walls of *Jerusalem*, stood with his companions, was not wetted even with the dropping of one drop thereof.—Thus was in PATRICK repeated the Miracle, which formerly appeared in the fleece of *Gideon*, when the whole ground was wet with dew, and the fleece was found dry and undamped.

CHAPTER CLVII.

The Fingers of Saint PATRICK *shine with Light.*

BUT *The Brightness of the Eternal Light*, that He might prove with how radiant a light of His grace the inward vessel of his Saint was illumined, glorified him by another Miracle of yet higher marvel. For on the same night which PATRICK

had passed under the open air, lauding and praising *God*, the field wherein he stood was covered with thickest darkness.—And the chariot-driver of the holy Prelate long time sought for the steeds which he had loosed unto pasture, that he might re-yoke them to the chariot: but when for the darkness he could not find them, he wailed with much lamentation. Which the SAINT compassionating, drew forth his right hand from his sleeve, and raised up his fingers.—Wonderful was the event, and unheard of through ages!—Immediately his fingers shone even as sun-beams, and wonderfully illumining the whole country, turned darkness into light, and night into day.—Then by the aid of this radiant Miracle the chariot-driver found his steeds, and led them rejoicing to the Father, and yoked them unto the chariot.—And He, the Bearer and the Preacher of the Heavenly Light, his fingers ceasing to shine, yet ceasing not to pour forth the purest and freshest myrrh, ascended the chariot on the morning of the succeeding day, as was his custom; and hastened on, whithersoever he was called by the will of *Him*, who directed him, and dwelled in him.—Thus by a very beautiful but sufficiently convincing Miracle his fingers outwardly shone; so working in them the finger of *The God*, who so frequently had healed, and saved, and protected by his works of Light.

CHAPTER CLVIII.

Fire is also seen to issue from his Mouth.

AND he preached the word of *God* unto a certain great man, to whom it seemed that fire issuing from the mouth of the SAINT entered into *his* ears and mouth, and filled him internally with its heat. And this fire was not consuming, but illuminating;

not burning, but shining; as he who so experienced related unto the SAINT, saying, "I behold a flaming "fire to issue from thy mouth, and penetrate my "body and my inmost heart."—Then to him the SAINT;—"Our *God* is the true Light illumining "every man at his entrance into the world; our "*God*, who came to send upon earth that fire "which He desireth should burn in the hearts of "the faithful:—for the word of the *Lord* is bright, "and his speech is as fire; whereof by my preach-"ing hast thou had in thyself a proof."

CHAPTER CLIX.

The Holy Virgin Memhessa departeth unto God.

THERE was a noble and beautiful Damsel, named *Memhessa*, the daughter of a Prince who reigned in a certain part of Britain. And she, being occupied with the grace of the holy spirit, through the virtue which is innate in a good disposition, and from the divers species of all created creatures, understood the Creator; and Him, being so understood, she affected with all her heart and with all her soul; for the love and desire of the which affection she looked down on all the riches, and all the delights, and all the splendors, and all the charms of this world's glory, and she despised them in her heart.—Yet had she not been washed in the holy Font, though in her manners she represented the purity of the Christian Faith.—And her parents being heathens, mainly endeavoured with words and with stripes to frustrate and to shake her purpose; but the column of her virgin heart being builded on the rock of *Christ*, could neither be subverted by their persuasions, nor shaken by their threats, nor could she by any of their evil doings at all be moved from her fixed firmness. And foras-

much as the spring-time of her youth made her beautiful, and the elegance of her form made her right lovely, while in her countenance the lilies and the roses of the garden were mingled together, very many Princes of royal stock desired her in marriage; however in no wise could she thereunto be persuaded or compelled. Wherefore having a long time vainly laboured, her parents by general consent brought her unto Saint PATRICK, the fame of whose holiness was proved and published all through that country by many signs and miracles. Then they unfolded unto the SAINT the purpose of the Damsel, earnestly entreating him that he would bring her unto the sight of his *God* whom she so loved and toward whom her heart yearned.—This the SAINT hearing, rejoiced in the *Lord*, giving thanks unto HIM, whose breath doth blow even whither and how he listeth; and who oftentimes calleth unto himself, without any preaching, those whom he had predestinated unto life.—Then, having expounded to the Damsel the rules of the Christian faith, he catechized her, and baptized her confessing her belief, and strengthened her with the Sacraments of the Body and Blood of *Christ*.—And she, having received the Viaticum, fell to the ground in the midst of her prayers and breathed forth her spirit: thus ascending from the Font spotless and washed of all sin, and being led by the Angels unto the sight of her fair and beautiful Beloved, went she into his embraces.—Then did PATRICK, and all who were present, glorify *God;* and with honourable sepulture they committed her holy Remains unto the earth.

CLX.

Of the Work which was done on the Lord's Day.

AND at a certain time Saint PATRICK on the *Lord's* Day entered an harbour on the northern coast of Hybernia, opposite the town of Druimbo: yet would he not go forth of the ship, but remaining therein he solemnized the day with his wonted devotion. And now was the mid-hour of the day passed, when he heard no little noise: whereby he understood that the Heathens were violating the Sabbath with their profane labours; (the which was right contrary to his custom and command:) and that they were then employed in a certain work which is called *Rayth;* that is, *a wall.*—And thereat being somewhat moved, he ordered that they should be bidden before him, and imperatively commanded them on that day to surcease from their labour. But this profane and foolish generation received the prohibition of the SAINT not only with contempt but with scorn and laughter. Then did he, understanding the perverseness of those scorners, repeat his prohibition, and thus did he say unto them, "*Though mightily shall ye labour "unto your purpose, never shall it come to any effect, "nor ever shall ye derive any profit there-from.*"— And how true were his words, the event shewed: for on the next night was the sea wonderously raised with a tempest, and spreading there-over scattered all the work of the Heathens; and lest ever it should be re-collected or re-builded, dispersed it with irreparable dispersion.

CHAPTER CLXI.

A certain Man is healed, and an Horse revived, in a place which is called Feart.

A CERTAIN illustrious man, named *Darius*, gave unto Saint PATRICK at his request a dwelling-place together with a small field, whither he might betake himself with the fellowship of his holy brethren. And this was a small place near Ardmachia, in modern time called *The Feast of Miracles.* —And after a season, the charioteer of *Darius* sent his horse into this field, there to pasture during the night; the which when on the morrow he would lead forth of the field, found he dead.—Which when *Darius* heard, he was moved with wrath, and preventing all excuse, all delay, all revocation, commanded that PATRICK should be slain, as the slayer of his horse.—But scarcely had the word issued from his lips, when lo, suddenly came on him a monitory, nay, a minatory weakness of death, and cast him on his sick bed; and as suddenly were his feet which were prompt unto mischief, and his hands which were accustomed unto evil, recalled from the shedding of innocent blood; for misery alone gave him understanding. Which things being told unto the SAINT, he bade that the steed and the man should be sprinkled with water which had been blessed of him: and being so sprinkled, each arose; the horse from death, and *Darius* from the bed of sickness.

CHAPTER CLXII.

Of the Vessel which was given unto Saint PATRICK *and again taken from him.*

AND *Darius* being thus healed, sent unto the SAINT, by the hands of his servants, a large brazen vessel, the which contained thrice twelve gallons, and was most needful unto him and his companions for the dressing of their food. And he, much requiring such a vessel, kindly received it; yet said he only this, "*I thank him.*"—And the servants, returning unto their master, when he enquired of the SAINT's answer, replied that he said nothing other than, "*I thank him.*" Then *Darius*, thereat wondering, accused the SAINT of rashness and of rudeness; yet desiring to try the virtue of the word, commanded that they should take the vessel from PATRICK and bring it back again.—Which when they did, the SAINT, as he was thereto accustomed in his words and in his works, said; "*I thank him.*"—And again *Darius* demanded what PATRICK had this time said:—and hearing that even then he had only spoken as before, "I thank him," and admiring and understanding his firmness, pronounced he the SAINT to be a man of consummate constancy, and that the word of his mouth was most excellent; "Truly," said he, "this is a magnanimous man "and of unalterable mind, whose countenance "and whose word could not be changed, whether "the vessel be given unto him or taken from "him; but ever do they continue the same." Then did he, following his servants, salute the SAINT with appeasing speech, and gave unto him a field near his dwelling-place, about which dispute might possibly have arisen.

CHAPTER CLXIII.

Ardmachia is given unto Saint PATRICK; *and a Fountain is produced out of the Earth.*

AND after a short time the noble *Darius*, that he might shew unto the SAINT yet greater favour, brought him out of a low place unto a place which was high; from a narrow dwelling unto one which was spacious and fair, which was foreshewn unto him by an Angelic Miracle, at that time named Druymsaileach, but which is now called Ardmachia.—And Saint PATRICK, considering the pleasantness and convenience of the place, and walking around it, found therein a Doe lying down with her fawn, which they who accompanied the SAINT willed to slay; but this the pious Father would in no wise suffer to be done. And that he might shew the bowels of pity, which he had unto *God's* creatures, he bore the fawn in his own arms, and caressed and cherished it, and carried it unto a park at the northern side of Ardmachia; and the Doe, even as the tamest sheep, followed the compassionate Bearer of her youngling, until he placed it down at her side.—And on that day did the SAINT, for the praise of *God*, and for the benefit of the people, bring forth out of the earth by his prayers, even for the seventh time, a clear fountain.

CHAPTER CLXIV.

The SAINT *beholdeth a Vision of Angels, and cureth sixteen Lepers.*

WHEN the Lamp of the daily light was extinguished in the shades of nocturnal darkness, the

Man of *God* beheld in a Vision of the night Angels measuring the form and the extent of the City which was to be builded in that high place ;—and one of the Angels enjoined him, that on the morrow he should go unto the fountain near Ardmachia, which is now called *Tobar Patriaic*, that is, *The Fountain of* PATRICK ; and there he should heal in the name of the *Lord* sixteen Lepers, who were come thither from many places to experience the mercy of the *Lord*, and to receive his faith. And PATRICK obeyed the voice of the Angel ; and early in the morning he found those men, and by his preaching he converted them unto the faith, and being converted, he baptized them in that fountain, and when baptized, he purified them from the leprous taint of either man. And this miracle when published abroad, was accounted a fair presage and a present sanction of the future City.—And the Angel, at the prayers of PATRICK, removed far from thence an exceeding huge stone which lay in the way-side, and which could not be raised by the labour or the ingenuity of man; lest it should be an hinderance to passengers approaching the city.

CHAPTER CLXV.

Of the City of Ardmachia, and twelve of its Citizens.

THEN PATRICK founded, according to the direction of the Angels, a city, fair in its site, its form, and its ambit, and when by the Divine assistance it was completed, he brought to dwell therein twelve citizens, whom he had from all parts diligently and discreetly chosen :—and these he instructed in the Catholic doctrines of the Christian faith. And he beautified the city with churches

builded after a becoming and spiritual fashion; and for the observance of Divine Worship, for the government of souls, and for the instruction of the Catholic flock, he appointed therein clerical persons; and he instituted certain Monasteries filled with Monks, and others filled with Nuns, and placed them under the regulations of all possible perfection.—And in one of these Monasteries was a certain brother, who would not take either food or drink before the hour appointed by the SAINT; and he perished of thirst; and PATRICK beheld his soul ascending into Heaven, and placed among the Martyrs. And in the Convent of the Handmaidens of *God*, was a certain Virgin, the daughter of a British King, with nine other holy Damsels, who had come with her unto Saint PATRICK; and of these, three in his presence went unto Heaven. And in this city placed he an Archiepiscopal Cathedral; and determined in his mind that it should be the chief Metropolis, and the Mistress of all Hibernia; and that this his purpose might remain fixed, and by posterity unaltered, he resolved to journey unto the Apostolic Seat, and confirm it with authentic privileges.

CHAPTER CLXVI.

At the Direction of the Angels Saint PATRICK *goeth unto Rome.*

AND the Angel of the *Lord* appearing unto PATRICK, approved the purpose of his journey, and shewed him that the Pope would bestow and divide among many Churches, the Reliques of the Apostles *Peter* and *Paul*, and of many Saints.—And as carriages were haply then wanting unto him, the Angels provided him with four chariots, as if sent from Heaven, the which conveyed him

and his people unto the sea-side. Then the glorified Prelate PATRICK, after that the urgency of his laborious preaching was finished, and the abundance of so many and so great miracles had converted the whole Island, blessed and bade farewell to the several Bishops and Presbyters, and other Members of the Church whom he had ordained:—and with certain of his Disciples, led by his Angelic Guide, he sailed toward Rome.—Whither arriving, while in the presence of the Supreme Pontiff he declared the cause of his coming, supreme favour he found in *his* eyes; for, embracing and acknowledging him as the Apostle of Hibernia, He decorated the SAINT with the Pall, and appointing him his Legate, by His authority confirmed whatsoever PATRICK had done, appointed or disposed therein.—And many parting-presents, and precious gifts, which pertained unto the beauty, nay, unto the strength of the Church, did the Pope bestow on him; where-among were certain Reliques of the Apostles *Peter* and *Paul*, and of *Stephen the Proto-Martyr*, and of many other Martyrs; and moreover, gave He unto the SAINT a linen-cloth, which was marked with the Blood of our *Lord the Saviour Jesus Christ*.—Gift excelling all other gifts!—And with these most holy honours the SAINT being returned unto Hibernia, fortified therewith his Metropolitan Church of Ardmachia, (unto the Salvation of Souls and the safety of the whole Nation,) and reposited them in a chest behind the great Altar.—And in that Church even from the time of Saint PATRICK the custom obtained, that on the days of the Passover and of the Penticost, these Reliques should be thereout produced, and venerated in the presence of the people.

CHAPTER CLXVII.

The Acts of Saint PATRICK *while returning from Rome.*

BUT the Miracles which Saint PATRICK wrought, when going to Rome, or returning thence, or after he had returned, are beyond our ability to relate either one by one, or all together. For whereso-ever he remained through the night, or made any abiding, left he behind him the proofs of his sanctity, in the healing of some diseased person; inasmuch as Churches and Oratories which were builded in those places and entitled after his name, are yet to be seen; and which even to this day are redolent of his holiness, and impart the benefit of his miracles to many who sought the same with the desert of Faith.—And in his return he some-time abided in his own country of Britain, and founded there many Monasteries, and rebuilded many others which had been destroyed by the Heathens;—and he filled them with Convents of holy Monks who assented unto that form of Reli-gion which he thereto appointed;—many events also, prosperous and adverse, which were to hap-pen unto Britain, did he prophecy in the Spirit; and especially he fore-saw and fore-told the holi-ness of the blessed *David*, who was then in his mother's womb. For there were many country-places and towns, the inhabitants whereof rudely drove away the SAINT while journeying, lest he should abide the night among them; and these and their posterity could never prosper or become rich therein; but strangers and aliens always pos-sessed of them the wealth and the dominion.—But the groves into which the SAINT was by those wicked ones driven to pass the night, and which before produced but few and fruitless copses, were seen by the blessing of such an holy Guest, to

thicken and to flourish with so great abundance of trees, that in no future time could they be entirely destroyed. And in the rivers, where the deceivers, fraudful both in heart and word, had shewn unto the SAINT a deep abyss instead of a safe ford, passed he over safely, having first blessed the passage, and changed the abyss into a ford; and the ford which before was pervious unto all, changed he unto a deep abyss.

CHAPTER CLXVIII.

The Acts of Saint PATRICK *after he had returned*

AND after his long journey was finished, he consoled his people with his presence; and he appointed unto the *Lord*'s field thirty Bishops which he had chosen, and in foreign countries had consecrated, for that *the harvest was many, and the labourers few.*—Therefore began he the more frequently to assemble holy Synods of Bishops, to celebrate solemn Councils, and whatsoever he found contrary to the Ecclesiastical Institutes or the Catholic Faith, that did he take away and annul; and whatsoever he found accordant to the Christian Law, to Justice, or to the Sacred Canons, and consonant to good morals, that did he direct and sanction.—And daily he shone with innumerable Miracles, and whatsoever with his lips he appointed or taught, that did he confirm by most signal miracles; whence it came to pass that all deservedly admired *Him*, by whose kindness all the inhabitants of that Island are through ages blessed;—as in the sequel more fully shall we endeavour to shew.

CHAPTER CLXIX.

Of the three-fold Plagues of Hybernia.

EVEN from the time of its original inhabitants, did Hybernia labour under a three-fold plague; a swarm of poisonous creatures whereof the number could not be counted; a great concourse of Dæmons visibly appearing; and a multitude of Evil-doers and Magicians.—And these venemous and monstrous creatures, rising out of the earth and out of the sea, so prevailed over the whole Island, that they not only wounded men and animals with their deadly sting, but slayed them with cruel bitings, and not seldom rent and devoured their members.—And the Dæmons, who by the power of Idolatry dwelled in superstitious hearts, shewed themselves unto their worshippers in visible forms; often likewise did they, as if they were offended, injure them with many hurts; unto whom, being appeased with sacrifices, offerings, or evil works, they seemed to extend the grace of health or of safety, while they only ceased from doing harm. And after was beheld such a multitude of these, flying in the air, or walking on the earth, that the Island was deemed incapable of containing so many; and therefore was it accounted the habitation of Dæmons, and their peculiar possession. Likewise, the crowd of Magicians, evil-doers, and soothsayers, had therein so greatly encreased, as the history of not any other nation doth instance.

CHAPTER CLXX.

The three-fold Plague is driven out of Hybernia by Saint PATRICK.

AND the most holy PATRICK applied all his diligence unto the extirpation of this three-fold Plague; and at length by his salutary doctrine and fervent prayer he relieved Hybernia of the encreasing mischief.—Therefore he, the most excellent Pastor, bore on his shoulder *the Staff of Jesus*, and aided of the Angelic aid, he by its comminatory elevation gathered together from all parts of the Island all the poisonous creatures into one place:—then compelled he them all unto a very high promontory, which was then called Cruachan-ailge, but now Cruachan-Phadruig; and by the power of his word he drove the whole pestilent swarm from the precipice of the mountain, headlong into the Ocean.—O eminent Sign! O illustrious Miracle, even from the beginning of the world unheard; but now experienced by tribes, by peoples, and by tongues, known unto all nations, but to the dwellers in Hybernia especially needful!—And at this marvellous, yet most profitable sight, a numerous assembly was present; many of whom had flocked from all parts to behold miracles, many to receive the word of Life.

Then turned he his face toward Mannia, and the other Islands which he had imbued and blessed with the Faith of *Christ* and with the holy Sacraments; and by the power of his prayers, he freed all these likewise from the plague of venemous reptiles.—But other Islands, the which had not believed at his preaching, still are cursed with the procreation of those poisonous creatures:—And he converted innumerable evil-doers unto the Faith; but many who continued obstinate, and hardened in their perverseness, he destroyed from

the face of the earth; (as we have already recorded;) and from the men of Hybernia whom he made servants unto the true and living *God*, prayed he of the *Lord* that the visions of the Dæmons and their wonted injuries should be driven away;—and he obtained his prayer.

CHAPTER CLXXI.

Without Earthly Food the SAINT *completeth a Fast of forty Days.*

AND that in Hibernia, or in the other Islands which had received his blessing, no poisonous animal should continue or revive, nor the wonted troop of Dæmons therein abide, the SAINT completed without earthly food a fast of forty days.—For he desired to imitate in his mystical fast *Moses*, who was then bound by the natural Law, or rather *Elias* the Prophet appointed under the Law; but most principally desiring to please the great Founder of Nature, the Giver of the Law and of Grace, *Jesus Christ*, who in Himself had consecrated such a fast.—Therefore he ascended the high mountain in *Conactia*, called *Cruachan-ailge*, that he might there more conveniently pass the Lent season before the Passion; and that there, desiring and contemplating the *Lord*, he might offer unto Him the holocaust of this fast.—And he disposed there five stones, and placed himself in the midst; and therein as well in the manner of his sitting, as in the mortification of his abstinence shewed he himself the servant of the Cross of *Christ*. And there he sate solitary, raising himself above himself; yet gloried he only in the Cross, which constantly he bore in his heart and on his body, and ceaselessly he panted toward his holy Beloved; and he continued an hungered in his body, but his inward

man was satisfied, and filled, and wounded, with the sweetness of Divine contemplation, the comfort of Angelic visitation, and the sword of the love of *God* :—" *For the word of God is quick* " *and powerful, and sharper than a two-edged* " *sword, piercing even unto the separation of the* " *body and the spirit,*" wherewith the SAINT was wounded, even unto holy love.

CHAPTER CLXXII.

He banisheth the Dæmons forth of the Island.

AND the Dæmons grieved for their lost dominion, and assailing the SAINT, they tormented him in his prayers and his fastings : and they fluttered around him like birds of the blackest hue, fearful in their form, their hugeness, and their multitude, and striving with horrible chatterings to prevent his prayer, long time they disturbed the Man of *God.* But PATRICK being armed with *His* grace, and aided by *His* protection, made the sign of the Cross, and drove far from him those deadly birds ; and by the continual sounding of his Cymbal, utterly banished them forth of the Island. And being so driven away, they fled beyond the sea, and being divided in troops among the islands which are alien unto the faith and love of *God,* there do they abide, and practise their delusions. But from that time forward even unto this time, all venomous creatures, all fantasies of Dæmons have through the merits and the prayers of the most holy Father PATRICK, entirely ceased in Hybernia. And the Cymbal of the SAINT, which from his frequent percussions thereof appeared in one part broken, was afterward repaired by an Angel's hand ; and the mark is beheld on it at this day.—Likewise on the summit of this mountain many are wont to

watch and to fast, conceiving that they will never after enter the gates of Hell; the which benefit they account to be obtained to them of *God* through the merits and the prayers of PATRICK. And some who have thereon passed the night, relate them to have suffered grievous torments, whereby they think themselves purified of all their sins; and for such cause many call this place *The Purgatory of Saint Patrick.*

CHAPTER CLXXIII.

Troops of Angels appear unto the Saint.

AND *God*, the Ruler of all, who after darkness bringeth light, compassionated his Servant; and so soon as the Evil-spirits were driven forth, a multitude of Angels poured around the place with exceeding brightness, and with wonderous melody they comforted the SAINT. And he, having finished his fast of forty days, offered the sacrifice of praise and thanksgiving unto *God*, who had vouchsafed to mortal man the virtue of so great abstinence, and had bestowed such mercies through the intercession of *Him*.—And moreover he rejoiced in the Angelic salutation.—Then being led by the Angels he descended from the mountain, and smote his Cymbal, the sound whereof the *Lord* caused to be heard through all parts of Hybernia.—Thence, let none of the faithful doubt, that every man even over the whole world will hear the sound of *The Last Trumpet*. And raising his hands, Saint PATRICK blessed the Island, and all the dwellers therein, and commended them unto *Christ*.

Now understand ye, how it was the custom of PATRICK, as of the other ancient Saints who abided in the islands, to have with them Cymbals, for the

expulsion of Evil-spirits, for their own bodily exercise, to proclaim the hours of the day and night, and for I know not what other causes. One thing however is certain, that many miracles are known to have been performed by the sound or the touch of these Cymbals.—Therefore at the Lord's Supper, the blessed PATRICK going forth of his retirement into public view, rejoiced with his presence the whole Church of the Saints who were born of his preaching unto *Christ*. And there he discharged his Episcopal office, the which he always joined with those sacred seasons; and thus went he forward in the work of salvation.

CHAPTER CLXXIV.

The SAINT *tytheth Hybernia, and the Dwellers therein.*

THEN at the Paschal tide, his accustomed devotions being finished, he went round the whole Island with an holy multitude of his sons whom he had brought forth unto *Christ;* and every where teaching the way of the *Lord,* he converted to, or confirmed in the faith the dwellers therein. And all the islanders, unto whom had come even the knowledge of his name, for this so strange and wonderous Miracle surrendered themselves to him and to his doctrine, as to an Angel of Light, and devoutly they obeyed him for their peculiar Apostle. Then this most excellent Husband-man, seeing the hardness of the *Lord's* field to be softened, and the thorns, the thistles, and the tares rooted forth, laboured to fertilize it so much the more abundantly with the increase of profitable seed, that it produced good fruit not only to the encrease of thirty, or sixty, but even of an hundred-fold.—Therefore he caused the whole Island to be divided

with a measuring line, and all the inhabitants, both male and female, to be tythed; and every tenth head, as well of human kind as of cattle, commanded he to be set apart for the portion of the *Lord*.—And making all the men Monks, and the women Nuns, he builded many Monasteries, and assigned unto them for their support the tythe of the land and of the cattle.—Wherefore in a short space so it was, that no desert spot, nor even any corner of the Island, nor any place therein however remote, was unfilled with perfect Monks and Nuns; so that Hybernia was become righty distinguished by the especial name of *The Island of Saints*.—And these lived according to the rule of Saint PATRICK, with a contempt of the World, a desire of Heaven, an holy mortification of the Flesh, and an abandonment of all pleasure; equalling the Egyptian Monks in their merit and in their number, so that with their conversation and example they edified far distant countries.—And in the days of Saint PATRICK, and for many ages of his Successors, no one was advanced unto the Episcopal Degree, or the Cure of Souls, unless by the revelation of the Divine Spirit, or by some other evident sign he was proved worthy thereof.

CHAPTER CLXXV.

The different States of Hybernia are in an Heavenly Vision shewn unto the SAINT.

AND the Man of *God* anxiously desired, and earnestly prayed, that he might be certified of the present and the future state of Hybernia, to the end that he might be assured of the Faith, or of the value that his labours bore in the sight of *God*. Then the *Lord* heard the desire of his heart, and manifested the same unto him by an evident Reve-

lation; for while he was engaged in prayer, and the heart of his mind was opened, he beheld the whole Island as it were a flaming fire ascending unto Heaven; and he heard the Angel of *God* saying unto him:—"Such at this time is Hybernia "in the sight of the *Lord*."—And after a little space he beheld in all parts of the Island even as mountains of fire stretching unto the skies.—And again after a little space he beheld as it were candles burning; and after a while darkness intervened; and then he beheld fainter lights, and at length he beheld coals lying hidden here and there, as reduced unto ashes, yet still burning.—And the Angel added; "What thou seest here shewn, such "shall be the people of Hybernia."—Then the SAINT exceedingly weeping, often repeated the words of the Psalmist, saying; "*Whether will God* "*turn himself away for ever, and will he be no* "*more entreated?—Shall his mercy come to an end* "*from generation to generation?—Shall God forget* "*to be merciful, and shut up his mercy in his dis-* "*pleasure?*"—And the Angel said, "Look toward "the Northern side, and on the right hand of an "height shalt thou behold the darkness dispersed "from the face of the light which thenceforth will "arise."—Then the SAINT raised his eyes, and behold, he at first saw a small light arising in Ulydia, the which a long time contended with the darkness, and at length dispersed it, and illumined with its rays the whole Island.—Nor ceased the light to encrease and to prevail, even until it had restored to its former fiery state all Hybernia.—Then was the heart of the SAINT filled with joy, and his heart with exultation, giving thanks for all these things which had been shewn unto him:—and he understood in the greatness of this fiery ardour of the Christian faith, the devotion and the zeal of Religion, wherewith those Islanders burned.—By the fiery mountains, he understood the men who would be holy in their miracles and their virtues,

eminent in their preachings and their examples · by the lessening of the light, the decrease of holiness ; by the darkness that covered the land, the infidelity which would prevail therein ; by the intervals of delay, the distances of the succeeding times.—But the people think the period of darkness was that in which *Gurmundus* and *Turgesius*, Heathen Princes of Norwegia, conquered and ruled in Hybernia : and in those days, the Saints, like coals covered with ashes, lay hidden in caves and dens from the face of the wicked, who pursued them like sheep unto the slaughter. Whence it happened that differing rites and new sacraments, which were contrary to the Ecclesiastical Institutes, were introduced into the Church by many Prelates who were ignorant of the Divine Law.—But the light first arising from the North, and after long conflict exterminating the darkness, those people assert to be Saint *Malachy*, who presided first in Dunum, afterward in Ardmachia, and reduced the Island unto the Christian Law.—On the other hand the people of Britain ascribe this light to *their* coming, for that then the Church seemed under their rule to be advanced unto a better state ; and that then Religion seemed to be planted and propagated, and the Sacraments of the Church, and the Institutes of the Christian Law, to be observed with more regular observance.—But I propose not the end of this contention, neither do I prevent it, thinking that the discussion and the decision thereof should be left unto the Divine Judgment.

CHAPTER CLXXVI.

The Answer of Saint PATRICK *to Secundinus.*

AND oftentimes the Saint *Secundinus* sate in the assembly of the holy men, conversing together of the acts and the virtues of Saint PATRICK. And when one of them affirmed that PATRICK was the most holy of all living men, *Secundinus* answered, "Verily, he would be the most holy, had he not "too little of that brotherly charity which it be-"cometh him to have."—And this saying, uttered in the presence of so many of his Disciples, was not long concealed from the SAINT.—Therefore it came to pass, that when Saint PATRICK and *Secundinus* afterward met together, the Master enquired of his Disciple, the Metropolitan of his Suffragan, why he had spoken such a word of him, or rather against him.—And *Secundinus* replied, "So did I say, because thou refusest the gifts of-"fered unto thee of rich men, and wilt not accept "farms and inheritances, wherewith thou mightest "sustain the great multitude of the Saints which "are gathered unto thee."—Then Saint PATRICK answered and said, "For the encrease of charity "is it, that I do not accept these works of charity; "inasmuch as were I to receive all that are offered "unto me, I should not leave even the pasturage "of two horses for the Saints which will come "after us."—Then *Secundinus* repenting of the word which he had spoken, entreated forgiveness of the SAINT; and he, with his wonted kindness, accorded it unto his penitence.

CHAPTER CLXXVII.

Secundinus composeth an Hymn in honour of Saint PATRICK.

AND *Secundinus*, who was exceeding wise and learned, said unto Saint PATRICK, that he desired to compose an Hymn in honour of a Saint who was yet living.—This he said, for that the Saint of whom he purposed to write, was PATRICK himself; and therefore concealed he the name in silence. Then answered the SAINT; "Verily, it "is worthy, and fit, and right, and profitable, "*that the people should tell the wisdom of the* "*Saints, and that the congregation should speak* "*of their praise*; but yet is it more becoming "that the subject of our praise should not be "praised until after his death.——Praise thou, "therefore, the clearness of the day, but not "until the evening cometh;—the courage of "the soldier, but not until he hath triumphed; "—the fortune of the sailor, but not until he "hath landed:——for the Scripture saith, *thou* "*shalt praise no man in his life-time.*" Nevertheless, if so thy mind is fixed, what thou "proposest to do, that do thou quickly; for "death draweth nigh unto thee, and of all "the bishops which are in Hybernia, shalt "thou be the first to die." Therefore *Secundinus* composed an hymn in honour of Saint PATRICK, and after a few days, according to the word of the SAINT, he died; and he was buried in his own church, in a place which he called Domnhach-Seachlainn, and by manifold miracles, sheweth himself to live in *Christ*. And this hymn are many of the Islanders daily wont to sing, and from its repetition they affirm many and great wonders to have happened: for divers, while singing this hymn, have passed unseen through their enemies who were thirsting for

their blood, and who were stricken with that sort of blindness which physicians term *Acrisia.*

CHAPTER CLXXVIII.

The Soul of a certain Sinner is by Saint PATRICK *freed from Dæmons.*

AND on a time a certain Saint, named *Kaennechus,* saw in Hybernia troops of Dæmons passing along, armed with infernal instruments, whom having adjured in the name of the Holy Trinity, he compelled to declare the cause of their coming thither. And they, thus adjured, confessed, though unwillingly, that they came to bear away the soul of a certain most wicked sinner, who for his sins deserved to be carried into hell.—Then *Kaennechus* enjoined them, in the name of the *Lord,* to return unto him, and to tell him what they had done.—And after some hours had passed, the Dæmons returned with confusion, and declared that by the power of PATRICK they had lost their expected prey; for that this man had in every year during his life celebrated with a great feast the festival of Saint PATRICK, and had every day repeated certain chapters of the hymn which had been composed in his honour; and therefore, they said, had Saint PATRICK snatched him from their hands, as his own proper right.—Thus saying, the Dæmons vanished into thin air; and *Kaennechus* rejoiced in these things, and by the relation excited many unto the frequent repetition of this hymn in honour of Saint PATRICK.

CHAPTER CLXXIX.

How the Saint appeared unto Colmanus, while singing his hymn.

A CERTAIN Abbot, a Disciple of Saint PATRICK, named *Colmanus*, was accustomed frequently to repeat this hymn; and when he was asked of the Disciples, why he would not rather sing the appointed offices and psalms, inasmuch as once to sing this hymn ought to suffice him; he continually beheld the face of his beloved father, PATRICK, nor could he ever be satisfied with the contemplation thereof. —This, though happening long after the death of Saint PATRICK, we have written and recorded among his acts; that we may shew how this hymn was esteemed among the people of Hybernia, and how ready was he in the hour of necessity and tribulation to aid those who honoured him, and who frequently celebrated his memory.

CHAPTER CLXXX.

The admirable Contemplations of the Saint.

AS Saint PATRICK, the Preacher of Truth, while yet living in the flesh, recalled and incited by his example and conversation many living men, who yet were dead unto the true life, so did he, by his prayers, bring many who were buried unto the land of the living. For divers which were diseased, he, by his powerful prayers, snatched from the depths of eternal punishment, and from the roaring lions which were prepared for their food, and bringing them to the expiatory place, restored them unto salvation. And he, being often made the Contemplator of the Divine mysteries, beheld the hea-

vens opened, the *Lord Jesus* standing in the middle of the multitude of Angels; and this, while he offered the Holy Immolation of the Son of *God*, and devoutly sang the Apocalypse of *John*, did PATRICK merit to behold. For while in his meditations he admired these admirable visions, unto the sight of their similitude was he lifted up in the *Lord*.—And the Angel *Victor*, so often before named, thrice in each week appeared unto him, and comforted and consoled him with mutual colloquy.

CHAPTER CLXXXI.

Saint PATRICK *beholdeth the Souls of the rich and of the poor Man sent unto different places.*

OFTEN times did the SAINT behold the souls of men going forth of their bodies, some unto places of punishment, others unto places of reward; one instance whereof we think worthy to record, inasmuch as the SAINT was wont to relate it for the purpose of edification.—There was a man who had a great name, according as names are in this world accounted great; and he had flocks of sheep, and herds of oxen, and his possessions encreased on the earth. And this man died; and a long assembly of his children and his kindred celebrated his obsequies with much pomp and honour according to the estimation of men, and so committed him unto the common mother. And they, who account blessed the man, unto whom these things are given, declared *him* happy, whose life was so fortunate, and whose death so honourable; and they thought that he very much had pleased the *Lord*. But the other man was a beggar, who having lived all his life in wretchedness and in poverty, went the way of all flesh. And his body long time lay without the

ministry of the funeral rites, unburied, and mangled by the birds of prey; and at length it was dragged by the feet into a pit-hole, and covered with turf: —and they who judge according to outward shew, esteemed this man most miserable and unfortunate. But the SAINT pronounced the opinion of men to differ from the righteousness of *Him*, who searcheth the reins and the heart, whose judgments are a deep abyss:—and he declared that he saw the soul of that rich man plunged by the Dæmons into hell; but the Spirit of the poor man whose life was accounted as foolishness, and his end without honour, was reckoned among the children of *God*, and his lot of blessedness was among the Saints.—"Truly," said he, "the sons of men are vain, and their judg-
"ments are false in the weight: but the just *God*
"loveth justice, and his countenance beholdeth
"righteousness; and in the balance of his righteous-
"ness weigheth he the pleasures and the riches of
"this evil man, and the sins of this poor man,
"haply whereby he hath merited the wrath, and
"the misfortunes which he bore:—and the one
"from his honour and his glory he adjudged unto
"present torment; and the other which had
"atoned in the furnace of poverty and of affliction,
"mercifully sent He unto the heavenly joys."—
Nor did the SAINT behold this of these men only, but often of many others did he behold and relate such things. Thus, what the word of truth had before told of the rich man clothed in purple and the poor man covered with sores, did this friend of truth declare himself to have beheld of others.

CHAPTER CLXXXII.

Saint Vinvaloeus is miraculously stayed by Saint PATRICK *from his purposed Journey.*

AND in Lesser Britain lived a venerable man, named *Vinvaloeus*, who was even from his infancy renowned for signs and wonders; for as his acts are recorded, very many exceeding great miracles are attested to have been done by him. And he, the South wind so blowing, that all his perfumes breathed forth, heard the holy name of Saint PATRICK, and earnestly desired he to hasten unto the odour of his virtues.—And long time he pondered and desired; and at length determined he to leave his country and his parents, and to go unto Hybernia to serve *Christ* under the Discipulate and Disciplinate of Saint PATRICK:—but when the night came, with the morrow whereof he purposed to begin his journey, he beheld in a vision that most illustrious man, standing before him, clothed in his Pontifical Vestments; and then said he unto him;—"Know thou me, beloved *Vinvaloeus*,, to be the "PATRICK unto whom thou purposest to travel; "yet weary thou not thyself, nor seek thou him "whom thou canst not find; for the hour of my "dissolution draweth nigh, when I shall go the "way of all flesh. Therefore it is the will of *God* "that thou leavest not this place; but by thy con-"versation and example shalt thou endeavour to "gain over a people acceptable unto him, and "which shall follow good works; forasmuch as "the Crown of Life is yet to be seen, *which he hath* "*promised unto those who love him.*"—Thus saying, the Vision disappeared, and *Vinvaloeus* did as he was bidden of Heaven.—Now let the hearer admire *his* perfection, who by the Spirit which was in him saw the desire of the holy man dwelling in Armorica, and thus wonderously changed him from the purpose of his intended journey.

CHAPTER CLXXXIII.

The Daily Prayers and Genuflexions of the Saint.

AND now, the cloud of unbelief, by whose eclipse the people of Hybernia so long had wanted the warmth and the light of the true Sun, being dispersed, now did the tongue, the life, the virtue of the blessed PATRICK, so long as the Breath and the Spirit of *God* were in his nostrils, avail unto the things which were begun, continued, and ended in the *Lord;* giving the knowledge of Salvation, affording the example of holiness, extending the remedy of all diseases. And verily, this peculiar habit of life, which he exercised in secret, was daily and perpetual: inasmuch as every day was he wont diligently to sing the entire Psaltery, with many songs and hymns, and the Apocalypse of the Apostle *John,* and two hundred prayers before *God;* three hundred times did he bend his knees in adoration of the *Lord;* every canonical hour of the day did he one hundred times sign himself with the Sign of the Cross. Nevertheless did he not omit every day worthily and devoutly to offer up unto the Father the Sacrifice of the Son; and never ceased he to teach the people, or instruct his disciples.

CHAPTER CLXXXIV.

How he passed the Night-Season.

AND in a wonderous manner dividing the night-season, thus did this wakeful guardian and labourer in the *Lord's* Vine-yard distinguish *that* also. For in the earliest part thereof having with two hundred genuflexions, and one hundred psalms praised *God,* then applied he unto study; and in

the latter part, he plunged himself into cold water, and raising his heart, his voice, his eyes, and his hands towards Heaven, offered he one hundred and fifty prayers.—Afterward he stretched himself on a bare stone, and of another stone making a pillow, he rested his most sanctified body with a short sleep; or that more clearly we may speak, he refreshed himself unto the labour of his continual conflict.—With such rest indulging, he girded his loins with roughest hair-cloth, the which had been dipped in cold water; lest haply the law of the flesh warring in his members against the law of the Spirit should excite any spark of the old leaven.—Thus did Saint PATRICK with spare and meagre food, and with the coarsest clothing, offer himself an holy and living sacrifice, acceptable unto *God;* nor suffered he the enemy to touch in *him* the walls of Jerusalem, but he inflicted on his own flesh the penance of perpetual barrenness; and that he should not bring forth children which might hereafter be worthy of death, made he his spirit fruitful of abundant fruit.

CHAPTER CLXXXV.

The Habit, the Bearing, and the Acts of Saint PATRICK.

AND until the five and fiftieth year of his age, wherein he was advanced in Hibernia unto the Episcopal degree, did he after the manner of the Apostles continually travel on foot; and thenceforth, by reason of the difficulty of the journey, he used a chariot according to the manner of the country. And over his other garments he was clothed with a white cowl, so that in the form and the candid colour of his habit he shewed his pro-

fession, and proved himself the candidate of lowliness and purity. Whence it came to pass that the Monks in Hibernia following his example, for many years were contented with the simple habit, which the wool of the sheep afforded unto them, untinged with any foreign dye. And he kept his hands clear from any gift, ever accounting it more blessed to give than to receive: therefore when any gift was given unto him by any rich man, he hastened so soon as might be to give it unto the poor, lightening himself thereof as of an heavy burthen.—In his countenance, in his speech, in his gait, in all his members, in his whole body, did he edify the beholders; and his discourse was well seasoned, and suited unto every age, sex, rank, and condition. In four languages, the British, the Hibernian, the Gallic, and the Latin, was he thoroughly skilled; and the Greek language also did he partly understand. The little Book of Proverbs, which he composed in the Hibernian tongue, and which is full of edification, still existeth; and his great volume, called *Canoin Phadruig*, that is, *the Canons of Patrick*, suiteth every person, be he secular, be he ecclesiastic, unto the exercise of justice and the salvation of souls. Whensoever he was addressed for the exposition of profound questions or difficult cases, always, according to the custom of his lowliness, did he answer; "*I know not, God knoweth.*" but when great necessity compelled him to certify the word of his mouth, he always confirmed it by attesting his Judge. So excellent was he in the spirit of prophecy, that he fore-told divers future things even as if they were present; things absent he well knew, and whatsoever fell from his lips, without even the smallest doubt did that come to pass.—So evidently did he foretell of the Saints which for an hundred years there-after would be born in Hibernia, but chiefly in Momonia and Connactia, that he shewed even their names, their

characters, and the places of their dwelling. Whomsoever he bound, them did the Divine Justice bind, whomsoever he loosed, them did the Divine Justice loose: with his right hand he blessed, with his left hand he cursed; and whom he blessed, on them came the blessing of the *Lord;* whom he cursed, on them came the heavenly malediction; and the sentence which issued from his lips, unshaken and fixed did it remain, even as had it gone forth of the eternal Judgment-Seat.—

Whence doth it plainly appear, that this holy man being faithful unto *God*, was with Him as one Spirit. Yet though in his manifold virtues he equalled or excelled all other Saints, in the virtue of lowliness did he excel even himself; for in his epistles he was wont to mention himself as the lowest, the least, and the vilest of all sinners: and little accounting the signs and the miracles which he had wrought, he thought himself to be compared not to any perfect man; and being but of small stature, he used often to call himself a dwarf. And not seldom, after the manner of the Apostle *Paul*, he toiled with manual labour, fishing, and tilling the ground; but chiefly in building churches, to the which employment he much urged his Disciples both by exhortation and by example. Nevertheless right earnestly did he apply himself unto baptizing the people, and ordaining the Ministers of the Church. Three hundred Bishops, and fifty, did he consecrate with his own hand; seven hundred Churches did he endow; five thousand clerical men did he advance unto the priestly rank.—But of the other Ministers whom he appointed unto the inferior orders, of the Monks and the Nuns whom he dedicated unto the Divine Service, *God* alone knoweth the number.

CHAPTER CLXXXVI.

Of the Sick whom he healed, and the Dead whom he raised;—and of his Disciples who recorded his Acts.

THEREFORE under this most sanctified Rule of Life, did he shine in so many and so great miracles, that he appeared second to no other Saint. For the blind and the lame, the deaf and the dumb, the palsied, the lunatic, the leperous, the epileptic, all who laboured under any disease, did he in the name of the Holy Trinity restore unto the power of their limbs and unto entire health; and in these good deeds was he daily practised. Thirty and three dead men, some of whom had many years been buried, did this great Reviver raise from the dead, as above we have more fully recorded.—And of all those things which so wonderously he did in the world, sixty and six Books are said to have been written, whereof the greater part perished by fire in the reigns of *Gurmundus* and of *Turgesius*. But four books of his virtues and his miracles yet remain, written partly in the Hibernian, partly in the Latin language; and which at different times four of his Disciples composed;—namely, his successor the blessed *Benignus;* the Bishop Saint *Mel;* the Bishop Saint *Lumanus*, who was his nephew; and his grand-nephew Saint *Patricius*, who after the decease of his uncle returned unto Britain, and died in the Church of Glascon. Likewise did Saint *Evinus* collect into one volume the acts of Saint PATRICK, the which is written partly in the Hibernian, and partly in the Latin tongue. From all which, whatsoever we could meet most worthy of belief, have we deemed right to transmit in this our work unto after-times.

CHAPTER CLXXXVII.

The Angelic Voice sheweth unto Saint PATRICK *of his Death, and of the Place of his Burial.*

AND PATRICK the beloved of the *Lord*, being full of days and of good works, and now faithfully finishing the time of his appointed Ministry, saw as well by the Divine Revelation as by the dissolution of his earthly tabernacle, that the evening of his life was drawing near. And being then nigh unto Ulydia, he hastened his journey toward the Metropolitan Seat, Ardmachia; for earnestly he desired to lay in that place the remains of his sanctified body, and in the sight of his sons whom he had brought forth unto *Christ*, to be consigned unto the common Mother. But the event changed the purpose of the holy Man; that all might know, according to the testimony of the Scriptures, that the way of man is not in his own power, but that his steps are directed of *God*. For the Angel *Victor*, met him while on his journey, and said unto him;—"Stay "thou, O PATRICK, thy feet from this thy "purpose, since it is not the Divine Will that "in Ardmachia thy life should be closed, or thy "body therein be sepultured; for in Ulydia, "the first place of all Hybernia which thou "didst convert, hath the *Lord* provided that "thou shalt die, and that in the City of Duhum "thou shalt be honorably buried.—And there "shall be thy Resurrection; but in Ardmachia "which thou so lovest, shall be the successive "Ministry of the Grace which hath been on thee "bestowed. Therefore remember thy word, "wherewith thou gavest hope unto thy first con-"verts the sons of *Dichu*; when, instucted of "Heaven, thou didst foretell unto them that in "*their* land thou wouldst die and be buried." And at the word of the angel the SAINT was grieved: but quickly returning unto himself,

embraced he the Divine Providence with much devotion and thanksgiving, and submitting his own will unto the will of *God*, he returned into Ulydia.

CHAPTER CLXXXVIII.

The Place of his Sepulture is fore-shewn by a Light from Heaven.

AND after a few days PATRICK, the most holy old Man, rested in a place not far distant from the Mother-Church of the City of Dunum; and with him was *Brigida*, the spotless Pearl of Hybernia, and no small assembly of religious and ecclesiastical persons. And while the SAINT discoursed unto them of the glory of the Saints, a great Light descended from Heaven, and poured round a certain spot on the eastern side of the Cœmetery: at the which marvelling, they enquired of the SAINT what meaned that Light; and the holy Prelate bade the blessed *Brigida* to explain to them the meaning thereof.—Then the Virgin openly declared that the so great Light denoted and sanctified the burial-place of a certain Saint most illustrious and dear unto *God*, who therein would shortly be buried. And the holy woman, *Ethembria*, who was first of all the Nuns in Hybernia had been consecrated by PATRICK, privily enquired of *Brigida* who was the Saint.—And she answered, that Saint PATRICK himself, the Father and Apostle of Hybernia would soon be buried in that place, but that in process of time he would be removed from thence; and further she pronounced, that she would be happy if she might enshroud his most holy body in a linen cloth, which she had made with her own hands and woven for his obsequies. This said she secretly unto her sister-nun, nor deemed

she her words overheard of any. Then the Light which appeared from Heaven, was taken up from their eyes, and foreshewed the ascension of the SAINT unto Heaven.

CHAPTER CLXXXIX.

Saint Brigida bringeth unto Saint PATRICK *the Garment which was to enshroud his Body.*

AND Saint PATRICK, being instructed of Heaven, understood the desire of the heart of *Brigida*, and the words of her mouth, and her preparation of the garment; and that she would enshroud therewith his body, as the spiritual token of their mutual love in *Christ*.—And he himself returned unto the Monastery of Saballum, which he had filled with a fair assembly of Monks; and there down-lying on the bed of sickness, awaited he, with an happy hope the termination of his life, nay, rather of his pilgrimage; and his entrance into the Life Eternal.—And the venerable Virgin obeyed the word of her Father and Bishop; and she went unto the Monastery, and took the garment; and with four virgins in her train hastened she to return unto the SAINT: but forasmuch as they were afflicted with too long abstinence, and with the difficulty of the journey, for very weariness they stayed on their way, nor could they speed thereon as they had purposed.—Yet the SAINT, while in Saballum, knew at the revelation of the Spirit the weariness of the Virgin; and he commanded his charioteer to meet them on their way with four chariots; and the charioteer obeyed, and met them at the place exceeding wearied, and brought them unto the SAINT. And they offered unto him the garment, the which he kindly

received; and kissing his feet and his hands, they obtained his benediction.

CHAPTER CXC.

The Death of Saint PATRICK.

NOW, the sickness of his body encreasing, age pressing on, or rather the *Lord* calling him unto his Crown, the blessed PATRICK perceived he was hastening unto the tomb; and much he rejoiced to arrive at the port of Death and the portal of Life. Therefore, being so admonished by the Angel his Guardian, he fortified himself with the Divine Mysteries, from the hand of his Disciple the Bishop Saint *Thasach*, and lifting up his eyes he beheld the Heavens opened, and *Jesus* standing in the multitude of Angels:—Then raising his hands, and blessing his people, and giving thanks, passed he forth of this world, from the faith unto the proof, from his pilgrimage unto his country, from transitory pain unto eternal glory.—O how blessed PATRICK!—O how blessed he, who beheld *God* face to face, whose soul is secured in salvation!—Happy, I say, is the man, unto whom the Heavens opened, who penetrated into the Sanctuary, who found eternal Redemption, whom the Blessed MARY with the spotless Choirs of Virgins welcomed, whom the bands of Angels admitted into their fellowship!—Him the wise assembly of Prophets attendeth, the venerable Senate of Apostles embraceth, the laurelled army of Martyrs exalteth, the white-robed company of Confessors accepteth, and the innumerable number of the Elect receiveth with all honour and with all glory——Nor wonderous was it, nor undeserved; seeing that he was the Angel of *God*, though not by his birth, yet by his virtue and by his office; he,

whose lips were the guard of knowledge, and declared unto the people the Law of Life which was required of *God*.—Rightly is he called the Prophet of *The Most Highest*, who knew so many things absent, who fore-told so many and such things future, as seldom have any of the Prophets pophesied!—Rightly is he called, and is the Apostle of Hybernia, seeing that all the people thereof, and the other Islanders, are the signs of his Apostolate!—Rightly is he called a Martyr, who bearing continually in his heart and in his body the name of *Christ*, shewed himself a living sacrifice unto *God*; who having suffered so many snares, so many conflicts, from Magicians, from Idolaters, from Rulers, and from Evil-spirits, held his heart always prepared to undergo any and every death! Rightly is he called the Confessor of *God*, who continually preached the name of *Christ*, and who by his words, his examples, and his miracles, excited peoples, tribes, and tongues, unto the confession of *His* name, of human sin, and of Divine promise!—Rightly is he called a Virgin, who abided a Virgin in his body, in his heart, and in his faith; and by this three-fold virginity pleaseth he the Spouse of Virgins, and the Virgin of Virgins!—Rightly is he numbered among the Angelic Choirs and the assemblies of all Saints, who was the sharer in all holy acts, and all virtues!—

CHAPTER CXCI.

The number of the Years of his Life.

ON the seventeenth day of March, in the one hundredth, and twentieth, and third year of his age, departed he forth of this world; and thus the years of his life are reckoned.—Ere he was carried into Hybernia by the pirates, he had at-

tained his sixteenth year: oppressed beneath a most cruel servitude, six years did he feed swine; four years did he feed with the sweet food of the Gospel those who before were swine, but who, casting away the filth of their idolatry, became his flock of unspotted lambs: eighteen years did he study under Saint *Germanus*, the Bishop of Auxerres.—When he had reached his fiftieth and third year, he was invested with the Episcopal dignity, and returned unto Hybernia, therein to preach: in the space of thirty and five years converted he unto *Christ* all that country, and many other Islands: and during the thirty and three years which remained unto him, leading a life of contemplation, abided he chiefly in Saballum, or in the Monastery which he had founded in Ardmachia.—Nor did he willingly leave those holy places, unless, some cause of inevitable urgency called him forth: nevertheless once in every year did he celebrate a Council, that he might bring back unto the right rule those things which he knew to need reformation.

CHAPTER CXCII.

The Funeral Honours which Men and Angels payed unto the Body of the SAINT.

AND as Saint PATRICK expired, the surrounding circle of Monks commended his Spirit unto *God*, and enwrapped his body in the linen cloth which Saint *Brigida* had prepared. And the multitude of the people and of the Clergy gathered together, and mourned with tears and with sighs the dissolution of PATRICK their Patron, even as the desolation of their country, and payed in Psalms and in Hymns the rites which unto his funeral were due. But on the following night a light-streaming Choir of Angels kept their heavenly watch, and waked around

the Body; and illumining the place and all therein with their radiance, delighting with their odour, charming with the modulation of their soft-flowing Psalmody, poured they all around their Spiritual Sweetness. Then came the sleep of the *Lord* on all who had thither collected, and while the Angelic rites were performed, held them in their slumber even until the morning. And when the morning came, the company of Angels re-ascended into Heaven, leaving behind them the sweet odour which excelled all perfumes; the which, when the sleepers awakened, they and all who came unto the place experienced even for twelve succeeding days.—For during that time was the sanctified body preserved unsepultured, inasmuch as the controversies of the people with the Clergy permitted it not to be buried in that holy place.

CHAPTER CXCIII.

The Light continueth for twelve Days.

AND this was the reason of the controversy.—A great and wonderous light appeared, such as never in any time preceding had been beheld. Over that whole country the Light continued for twelve days, without any intervention of night, for the night was illuminated, and shone even as the day. Whereby it was plainly given to be understood, that the darkness of night obscured not PATRICK, the Son of Life, the inhabiter of Eternal Brightness, while the night was to him the illumination of his joys, while he ascended unto the Light without spot, the Day without night, the Sun without eclipse.—And this Miracle seemeth like unto that ancient Miracle which was wrought by *Joshua* in Gibeon, though much extended in its

duration. For the Sun, as is written, stood still over Gibeon, and the moon stood still over the Valley of Ajalon, one day for the space of two days, gave by the Divine virtue the victory unto a faithful people: and by the same power the continued shining of twelve days light shewed the merit of PATRICK, triumphant over this world and the Prince of this world.

CHAPTER CXCIV.

The Miraculous Rising of the Sea between the contending People.

AND at the sight of such a Miracle, the people could not be restrained from their contention, for the fury of their wrath and the violence of their minds which governed them, they imputed to their devotion toward the SAINT.—And on the twelfth day a deadly and perilous contention arose between the two people of Ulydia and Ardmachia, about the sacred Body.—And while arrayed in armour they rose unto arms, they heard a voice from Heaven, which seemed as the voice of Saint PATRICK, staying their violence: and the Sea, rising above its wonted bounds, reared itself as a wall, and separated the contending people, so that they could neither behold nor attack one the other; and thus corporeally separated, united them unto the concord of mutual peace.—Then the people being restrained from their fury, the waters surceased from *their* fury also.

CHAPTER CXCV.

Two Wains appear, the which are sent by a Miracle.

THEN, the swelling waves of the Sea being reduced and returned unto themselves, two oxen appear, seeming to draw toward Dunum a Wain laden with a noble burthen, the holy body; the which the people and Clergy of Ultonia followed with exceeding devotion, with Psalms, and Hymns, and spiritual Songs.—And plainly it shewed that vehicle, which formerly bore the Ark of the Covenant from Acharon unto Getht.—But by all these wonders, the fury of the Ardmachians is not appeased; for still is their hand prepared unto battle, that the Body of their Prelate, their Primate, their Patron, might not be riven from them.—Nevertheless the Divine Providence took heed, that occasion of contest should not any more be ministered:—for another Wain appearing, drawn by two oxen, went before the Ardmachians; even like the former Wain which had borne the sacred Body unto Dunum; and they staid not to follow its track, believing that it carried the precious burthen, until it came within the borders of Ardmachia, unto a certain river which is named Caucune. Then the visionary Wain disappeared; and the people frustrated of their hope, unsatisfied and sad returned unto their dwellings.

CHAPTER CXCVI.

The Sepulture of Saint PATRICK *in the City of Dunum.*

AND the people of Ultonia, having entered Dunum, celebrated the solemnities of the Mass, and in the place fore-shewn by the Heavenly Light buried the venerable body with all due veneration, and this desirable treasure, this most precious jewel, they deposited beneath a stone, five cubits deep in the heart of the earth lest haply by stealth it might be conveyed thence. But by how many and how great Miracles the bones of this most holy Saint were graced therein, we find not recorded; either because the pen of the negligent preserved them not, or being written, they were destroyed by some of the many Heathen Princes who ruled in Hibernia.—Now Saint PATRICK died in the four hundredth and ninetieth and third year of *Christ*'s Incarnation, *Felix* being then Pope, in the first year of the reign of *Anastasius* the Emperor, *Aurelius Ambrosius* ruling in Britain, *Forchernus* in Hibernia, *Jesus Christ* reigning in all things, and over all things.

Now unto HIM be Glory, and Praise, and Honour, and Empire, through infinite ages, for ever and ever!—Amen!

Here end the Acts of St. Patrick.

OBSERVATIONS

ON THE

ACTS OF SAINT PATRICK,

BY THE

TRANSLATOR.

IN my progress through the work which is now concluded, a few observations occurred to my mind, which may not, perhaps, be deemed an unapt addition.—Without requiring the Reader's assent to the Miracles it relates, I trust that the Book will not be cast aside with contempt or with ridicule; because it tends to establish a point which the patriot feelings of every Irishman would gladly support; *The existence of Saint* PATRICK, *and the Conversion of our Country by his Apostolic Labours*:—nor can the improbability, or the impossibility of its recorded wonders invalidate the presumption.—Philosophy may disdain, and Pyrrhonism may deride the legendary page of old JOCELIN; but as Miracles of a much higher rank have too often met no higher respect, let us, before we pity the Monk of Furnes and gratulate our own superior wisdom, consider whether implicit belief be not at least as safe as absolute scepticism.—The occasion, however, of these may not seldom be traced; the effects of natural causes, operating on enthusiastic minds, were gradually shaded by allegory and heightened by tradition, until the original Act was exalted into a Miracle.—Very consonant was it to the spirit of those early ages, unskilled in the science of that proud Philosophy *which finds a reason for every thing*, to ascribe all peculiar events and appearances to some divine Interposition: while the poetical language of the ancient Irish, like that of the Orientals, accorded with their religious feelings, and furthered what modern wisdom may term the delusion. When the thunder rolled

over their heads, they heard the voice of God; when the lightning followed, they shrunk from the flash of his eye, or gazed on the course of his ministering Angel; an Eclipse, a Comet, an Earthquake, even the flowing of the Tides, to them were objects of reverential wonder, and in the hands of a skilful or enthusiastic preacher possessed an influence, which, however we may smile, was directed to the wisest and the happiest purposes. Therefore, though the "Acts" which JOCELIN narrates may not be strictly true, he is not to be accused of falsehood or imposture;—they were probably founded on truth;—at all events they can neither mislead our opinion, nor confound our judgments;—they can perplex no man's faith or impugn his creed. These, however, are negative merits;—they enforce the great doctrines of the Christian religion, they inculcate the great duties of love to God and charity to man; while in language, always pure and often sublime, their scriptural illustrations and moral inferences recommend to piety and persuade to virtue. After this their highest praise, I shall hardly applaud them as presenting a correct and amusive picture of ancient manners; or as bearing testimony to the early splendor of Ireland, to the power of her Princes, and the opulence of her Chiefs.

Let me now, with high respect to a very learned Antiquary, say that JOCELIN has convinced me of the actual existence of our tutelar Saint.—Had the Monk of Furnes shut himself up in his cell to *invent* a Legend, (which whether he did or not, matters little to the argument) he would at least have had sufficient forecast to ensure its credit by attributing it to a personage *who had once existed*;—to father it on an imaginary Saint were to give the death-blow to his own labours; a species of literary suicide, which I believe no author ever intended to commit. His narrative is simple, clear, nay, unexaggerated*,

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* *Our Author was evidently actuated by a desire of relating what he conceived to be the truth, rather than of decorating the* SAINT *with a splendid character. In one place he describes Saint* PATRICK *as of diminutive stature, and as calling himself* Homuncio, *a dwarf or manikin:—in another, he speaks of him as* partly *understanding the Greek language,* Græcam etiam ex parte noverat:—*surely if* JOCELIN *wanted only to describe a Creature of his own invention, he would have attributed to him all beauty and all learning.*

and (putting the miraculous colouring out of the question) satisfactory;—his *Proeme* professes the work to be a selection from many Biographies of our tutelar Saint; sixty-six lives, he tells, of Saint PATRICK had been composed, of which several had perished in the Norwegian invasions, at least two centuries before his own time, but he expressly mentions the Biographies, then extant, which had been written by Saint *Mel* and Saint *Lumanus*, the nephews and of course the cotemporaries of our Saint, and by Saint *Patrick* the younger, his grand-nephew:—to these JOCELIN refers; and therefore his work was always liable to collation;—nor, had he possessed the hardihood of referring to suppositious authorities, would his work have maintained its credit to so late a period as the seventeenth century, when it received the sanction of the Doctors in Theology and the Archbishop of Paris. To doubt the authenticity of JOCELIN's reference to these Lives, because they are not now extant, were as unreasonable as to doubt the mention made by Saint *Jerome* of four hundred Gospels, because only four have reached our age.—JOCELIN, I say, would hardly have supplied the means of his own detection;—he therefore, to *me* at least, affords no slight presumption that the works of *Mel* and of *Lumanus* were then extant; that Saint PATRICK did actually exist; that, if not the first Missionary in Ireland, he converted the greater part of the natives; and that we have not regarded as our tutelar Saint a fictitious personage who derives his sole existence from the brain of his Biographer.

The most peculiar and eminent among these wonders, is *the exemption of Ireland from Serpents by the merits of Saint PATRICK*;—while Geologists, instead of ascribing it to the influence of the Saint, impute this happy privilege to natural causes, a little poetical and legendary amplification may perhaps account for his share in its real blessing. From the earliest time the Evil Spirit has been symbolized under the form of *a Serpent*;—by *a Serpent* were the Temptation of *Eve* and the Fall of Man accomplished; into *Serpents* were the rods of the Magicians changed, and as *a Serpent* did the rod of Aaron swallow them up;—under this form did the Idolaters of many ages and many nations worship *The Mischievous Power*, propitiate his protection, or deprecate his enmity.—Even to this day, as I am credibly informed, a brazen *Serpent* (like that which was lifted up in the wilderness) has been preserved in the northern part of Ireland, and handed down in one family through a series of ages. Their tradi-

tion records it as one of the original objects of the idolatrous worship in this Island;—it is curiously inscribed with Hieroglyphics, now unintelligible, but which doubtless once excited the fear or the devotion of the Pagan Irish; and though it has long ceased to be worshipped, it is still the object of their Christian superstition:—should any of the neighbourhood be suspected of theft, they are required to attest their innocence on this *brazen Serpent*, on which alone can their purgation be obtained; and so long has this Relic of ancient Idolatry preserved its influence, that even now would no one dare to violate the still sacred oath.—May I now venture the application?—St. PATRICK expelled the *Serpents* from Ireland, and drove them before him into the sea. So says the Legend; which, divested of its allegory, and restored to the simple truth, tells us that—*Saint PATRICK's Conversion of Ireland, and his Extirpation of her Serpents, are one and the same act; his introduction, or rather confirmation of Christianity, and his expulsion from the Island of the* Ophi-Sebia, *or Serpent-worship, which fled before his preaching.*—Thus may the imagination, the enthusiasm, and the devotion of our ancestors, which amplified a natural blessing into a spiritual miracle, be rationally explained; thus, while we resign the legendary laurel from the brows of our Saint, we secure to him a more permanent, and honourable wreath; and thus, while we ascertain the truth of his existence, we confirm him in his well-deserved dignity—the legitimate APOSTLE OF IRELAND.

Since the foregoing lines were written, and not until this moment, have I heard of an ancient Translation, or Compilation (I know not which) of the Life of Saint PATRICK;—whether it be the actual work of JOCELIN, or an incorporation or excerpts from his history, I have not the means to judge, for I have not seen the volume:—if I had, this translation would have come before the world with perhaps fewer errors. These, however, may possibly be excused:—the ancient manner of printing the Latin language; the frequent elisions of the final letters and syllables, which, by suppressing the sign of gender, number and case, too often exhibited different senses of the context, and left to me only the difficulty of choice;—the jingle of words wherein old JOCELIN's fancy did marvellously delight, and which I have, not very successfuly, endeavoured to preserve;—his affectation of unclassical terms, and a geography which all my attention could seldom interpret;—these must plead for me;

and the consideration of the reader, will, while he appreciates the task, pardon its execution.

A great Critic has truly observed, that *easy writing is very hard reading*:—whoever shall attempt another Hagiography, and shall imitate the style of this translation, will find the converse equally true, that *easy reading is very hard writing*.—I have studied for antique simplicity, which is far more difficult of attainment than all the habitual correctness of modern elegance. If the learned, when they cast their eye over the page of JOCELIN, accord their sanction, I shall be more than satisfied.

The Elucidations which follow, are but a selection from the original work; in the perusal of which I found that *David Rothe* had intermingled so much of theological disputation and scriptural paraphrase, that it seemed rather an homily on a text than a comment on an history. —I have therefore selected whatever could illustrate the acts (not the miracles) of our SAINT:—from this I could not completely separate the enthusiasm or the polemics of the good Bishop; but I have omitted no passage which appeared to me either explanatory or interesting.

THE TRANSLATOR.

SELECTIONS.

FROM THE

ELUCIDATIONS

OF

DAVID ROTHE,

Some-time Bishop of Ossory.

JOCELIN. CHAPTER II.

" A Fountain burst forth, and Light and Learning " are given to the Blind."

IT were a grievous and deadly sacrilege, knowingly to insert in a sacred history the vain fictions and fables of men; for they who invent false mysteries, or devise counterfeit miracles, even though it be to support the truth, bear testimony against God. Therefore let us leave these errors with the heretical wonders which *Augustine* so justly blameth; since all the traditions which are told of holy men are not to be received as holy;—yet ought we not to reject all as idle and vain which passeth common understanding; for the working of miracles is the peculiar language of God, whereby he unfolded his secrets to men, and teacheth them what they ought to believe. As in profane history we distinguish the authentic records from the spurious legends, yet reject not all for the interpolation of a part; so in ecclesiastical narrations, though foolish triflers may have mingled bran with wheat, yet are not all therefore to be thrown aside; but the judgment of the wise will winnow the sound from the chaff and the straw, and casting the refuse on the dunghill, will gather the corn into the storehouse of the Lord.—

" And as by the outward Mercy, from being blind he " became able to see, so by the inward Grace from un- " learned he became learned."

Our ecclesiastical writers relate that others, before the time of Saint PATRICK, have received from God the gift of reading and understanding the Scriptures, without any previous knowledge: as *Athanasius* records of Saint *Anthony*, that he had never been instructed in letters; yet so did he excel in learning and wisdom, that a certain Chief expressed of him this just opinion:—"Truly this "man must be the Servant of God, for in him, an un-"learned rustic, so much wisdom could not be, were it "not given of the Divine Love." And of him *Sozomenus* writeth that he neither understood nor cared for letters, but esteemed only a docile disposition as elder than learning and the acquirer thereof. These are the proofs of that most abundant Grace which the Lord poured forth on the primitive teachers of the Christian Faith; neither hath his hand been shortened, as were we to trace the annals of divers ages, not a few such miracles should we find.—And of Saint *Ephreem* do some report, that being by birth and by language a Syrian, and unknowing of the Greek tongue, he received by divine inspiration the knowledge thereof, and so became able to confute many and very erudite Grecians, and to expose the sophisms of heretical pravity.—The Abbot *Theodore* received in like manner this divine blessing:—*Anthony Daza* relateth of *Joanna de la Cruz*, that she was endowed with the gift of tongues, and being divinely instructed in the Latin and the Arabic languages, converted two Moors unto Christianity.—and look what *Bede* sayeth of a certain religious man, who being untaught by man in the science of song, was instructed therein by the grace of Heaven.—Why should we pass over our own *Brandanus*, unto whom an Angel appeared and dictated the order and discipline of his Church?—And observe, in Ireland were two Brandani, the one of Findloga, who received this Angelic institution; the other of Birra, who was accounted a Prophet in the schools of the Irish holy men, but chiefly in Clonard, whereunto resorted a great multitude of teachers and scholars, as to the repository of all wisdom.

JOCELIN. CHAPTFR V.

"*Saint* PATRICK *produceth Fire from Ice.*"

MANY and wonderful changes do we read in either Testament, whereon were we to pause, many pages should we fill with the proofs which either abundantly affordeth, and which the annals of the Church do copiously record :—nor are the miracles of the water changed by the Lord into wine : nor the bitterness of the wild gourd changed by the Prophet into sweetness even by the casting thereon of meal ; nor are many other wonderous mutations of the primitive Church as well as of later times obscure or apocryphal ;—the which are forbidden to be related.

But HE, who *giveth snow like wool, and scattereth the hoar-frost like ashes; who sendeth forth his ice like morsels ; who when her young ones cry unto him, prepareth meat for the raven*,—what wonder is it, that He should work many other miracles, where he willeth, when he willeth, by whom he willeth, unto whom he willeth ?—For his Spirit breatheth forth even at his pleasure, and who shall know whence it cometh or whither it goeth ?—What wonder, I say, if HE who formed the elements out of nothing, should subdue them unto himself, and make of them even as he wisheth ?—Why should not the Heavens of Heavens obey HIM, who hath placed his throne in the firmament, and his dwelling in the sun ?—Why should not the earth hear the Voice of HIM, who hath poised the earth upon nothing, who rained manna out of the sky for food, who brought water out of the rock, and oil out of the hard stone ?—Why might not HE make the honey-comb of the water, and honey of the running stream ?—

For all things which were created obey the Creator ; *the fire, the hail, the snow, the ice, the spirit of the storm execute his bidding.*—The Lord appeared unto *Moses*, whom He appointed the leader of his people out of the servitude of *Pharoah*, and appeared unto him in a flame of fire from the middle of the bush ; and the bush burned, yet was it not consumed.—Likewise did he appear in his greatness unto his servant PATRICK, whom He appointed the Teacher of the Irish people.—But as much difficulty hath to the interpreters arisen, of the bush, how it should burn, yet not be consumed; so might the like dubitation

of the ice burning as fire: how it should be ice, and yet burn; how the cold and frozen water should emit fiery sparks.—So was that done whereof we read in the history of the Macabees; when the sacred fire was changed into thick water, and being sprinkled over the sacrifice, again the true fire was inflamed. If then of the thick water was afforded fuel unto the fire, why should it not when hardened into ice?—And such was the proof of the liquid water, wherewith the Prophet *Elias* convicted of falsehood and of fraud the Prophets of Baal.—Thus, when the Ice, through the merits of the boy PATRICK, poureth forth a long stream of fire, the cold is expelled, the anger of the nurse is appeased, the tumult is quieted, and The God is glorified, who unto the youth had given such power, and prepared him to go before his face and to make ready his ways, *to give the knowledge of salvation unto his people, by the remission of their sins; through the mercies of God, whereby the Day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death; to guide our feet in the way of peace.* What therefore was the course of his manhood, of his age, of all his life?—What was it other than a bright emanation of virtues, a stupendous performance of miracles, whereunto not even his death could place limits?—And well of this doth the Blessed *Notkerus* write in his Martyrology.

JOCELIN. CHAPTER CLXX.

"*Of his Extirpation of Serpents: and of the Staff of "Jesus.*"

IT has been delivered to us by our Ancestors, that Saint PATRICK possessed the power of expelling serpents; and this was the universal opinion, not only of the people, but of the wisest and most discreet men of our nation, that by the virtue and the power of HIM our Island was freed from all venemous creatures:—thus do the Hymns, the Antiphones, and the Offices sufficiently prove, the national Annals record, the Latin writers declare; in this do foreigners and natives concur, in this do the moderns, one perchance or two excepted, confirm the testimony of the ancients.—In this manner do the Greek writers *Theodoretus* and *Euthymius* understand the ninetieth Psalm, of the actual subjection of serpents and wild beasts, which

therein is promised unto the Saints confiding in the Lord; *thou shalt tread upon the lion and the adder, the young lion and the dragon shalt thou trample under thy feet.*

Certainly in those histories of the Saints which are composed by classic and authentic writers, many are the relations of this subjection of serpents and of wild beasts, as exhibited in many holy men: but most eminent and rare is the example which we read in the acts of the Apostles, of the viper that fastened on the hand of Saint *Paul* while he collected twigs for the fire.—And to this *Tertullian* attending, and discussing the power given from Christ of treading on serpents and scorpions, haply insinuateth to us the prerogative communicated unto *Paul*, that the soil of Malta should through his merits be an antidote against all poisons, and that all venemous creatures when thither brought should forthwith lose their power of doing hurt. And very similar hereunto is the prerogative bestowed on Ireland through the merits of Saint PATRICK; with this difference, that while in Malta serpents, scorpions, snakes, adders and other venomous reptiles, retain their life and their motion, and lose only their poisonous power; in Ireland they can neither hurt nor exist; inasmuch as not only the soil, but the climate, and the atmosphere, unto them are instant death. The spider is found among us, yet is it entirely harmless; the frog is sometimes, but rarely, met; (and its extirpation is not remote) and a lizard, of many feet and many colours, but in which is not any poison."

Now let us speak of the instrument whereby he wrought this miracle: and of this many faith-worthy authors have written; and *Bernard*, where he treats of the intruder *Nigellus* being ejected from the Church of Armagh, and of *Malachy*, being inducted into the Primacy of all Ireland, added this passage:—"*Then Nigellus seeing himself compelled unto flight, took with him all the ornaments of that Church, the volume of the Evangelists which had belonged to Saint* PATRICK, *and the Staff wrought with gold and adorned with jewels, the which is called* The Staff of Jesus, *for that the Lord himself (as the belief is) had formed and borne it in his own hands.—And this was held in the highest veneration; for whoever possessed this Staff was by the people regarded therefore as a Bishop.*"—Then continueth *Bernard*, speaking of *Nigellus*.—"*He went about the world a wanderer, and as another Satan did he circle the earth, bearing*

" with him the holy Ensigns the which every where " displaying, he was every where received with honour."

Whence do we plainly see with what respect this divine Staff, formed by the hand of the Lord, was graced, with what cost it was adorned :—whereof *Gyraldus* sayeth, that *it was in his time translated from Armagh to Dublin.* Great power and efficacy was in the Staff of *Senuphus* the Anchoret, which by his prayers he received from God in favour of the Emperor *Theodosius*, as you may read in *Baronius, ad Annum* 388.—*Abulensis* writeth of the wonderous Rod wherewith *Moses* divided the Red Sea for the passage of the Children of Israel, and wrought many miracles ; the which was inscribed with The Sacred TETRAGRAMMATON.—And this true history affordeth us matter of reflection on that far-seeing Providence which disposeth the causes and the instruments unto the proof of his power ; and which, as it worked many miracles in the release of the Children of Israel from the bondage of *Pharoah*, shewed not a few miracles in saving the people of Ireland from the bondage of *Satan*.

Nothing of difficulty or dubitation herein occurreth, unless what hath been said of the visible appearance of the Lord and exhibition of the Staff.—But it is neither new nor strange that Christ should openly appear, for that in the primitive Church this often happened, is proved by the ancient Fathers and ecclesiastical writers. —Even in the very dawn of the faith Christ appeared unto *Peter*, after his ascension, as *Ambrose* relateth :— *" In the night season going forth of the wall, he beheld " Jesus meeting him at the gate and entering the city ; " and Peter said unto Him ; Lord, whither goest thou ? " —And Jesus answered, I go unto Rome, there again " to be crucified.—Then Peter understood this his answer " to pertain unto his divine Cross."*

JOCELIN. CHAPTER CLXXI.

" Of his Fast of forty Days."

VERILY and truly is it said by a learned Bishop ; " Credulity may enter even the most virtuous mind ; " but when eminent men decline from this readiness of " belief, they fall into the opposite error, and become " incredulous while there is little fault in credulity, but

" much in incredulity."—Such is the miracle which the Irish generally believe of the forty-days fast without earthly food, the which Saint PATRICK accomplished on *Cruachan-Ailge*; wherefore unto this day it is called the Mountain of Saint PATRICK, and over-hanging the Sea, devoutly is it visited by many Pilgrims. And it is held in the greater veneration of the people, as they believe that from the brow thereof all the poisonous creatures were cast into the sea, when the SAINT having first performed his fast of forty days, gathered them together from all Ireland, and raising *The Staff of Jesus* banished from the sacred Island the whole pestiferous brood.

And if to any one this so long Fast shall appear incredible, let them read *Frithemius* on the abstinence of the monks, wherein he recordeth a marvellous history of a certain Helvetian hermit.—" This man, when on a time " the villagers had quarrelled, found that he could not " change the adjudication of his fellows which he deemed " unjust; and fearing the peril of his soul, he quitted " his wife, his children, his household, and all his worldly " affairs, and retired into a wood for the love of the Lord, " and abideth therein solitary.—And now is it the twen- " tieth year since he hath entered his solitude and tasted " not of human victual. I speak what is known unto " all, nor do I think there liveth a man in Germany, " who hath not heard of this miracle:—and lest any one " should disbelieve, I attest the Helvetians, and the " Bishop of Constance who narrowly watcheth the man, " his life and his habits.—A man he is of sharp wit, and " though wholly unlettered, like a second *Anthony* well " doth he understand the holy Scriptures. I have seen " him dispute with a learned Doctor of the Sacrament of " the Altar."—Thus far *Frithemius*.

Many and wonderous are the other examples of Saints who have thus fasted:—such is that of the aged Canon, who for thirty years together ate bread and water but once in the week, and labouring without intermission, never went outside of his Church. Of the forty days fast of *Simeon Stylites*, of the austerity and abstinence of the female Ascetics *Marana* and *Cyra*, *Theodoretus* writeth such wonders, that before these I cannot rank the one week's fast of *Elias* the Abbot, nor the three or four days fast of *Hilarion*; nor even that which in our own time and in our own Island was completed by *Marcus Gracius*, according to the testimony of very many, who being old in years, yet strong in body and active in spirit,

passed great part of his age in penitential exercises, in prayer, in fasting, in solitude, in pilgrimage, clothed in haircloth, and abstaining from all human victual, save only that on the Sabbath and on every fifth day he ate most sparingly for the renovation of his strength.

And these things have I written on the miracles of Saint PATRICK, according to the testimonies of his history, and of the ecclesiastical offices, not to incur the sneers and scoffs of the Critics, but to excite the laudable study of pious men.

JOCELIN. CHAPTERS XXII.—CXCI.—CXCVI.

"*Of the Age, the Ordination, and the Burial-place of Saint* PATRICK."

WONDERFUL is the discrepance among authors, of the age, the death, and the burial-place of Saint PATRICK; but more prevalent is the opinion, that he lived one hundred and twenty years, that he died in 491, and was buried in the Church of Down.—The more authentic records of the more faith-worthy writers say that in his sixtieth year he was sent to Ireland by Pope *Cœlestine*; for as all agree that his years accorded with the years of *Moses*, since he died in 491, and was sent into Ireland in 431, or in the beginning of 432, he must then have reached his sixtieth year:—and thus say the ancient M. S. S.; "*In his sixtieth year the Archbishop Saint* "*PATRICK was sent by Cœlestine to preach in Ireland.*"—Let those ancient volumes be corrected, which say that A. D. 361, in the first year of *Julian* the Apostate, Saint PATRICK was brought captive into Ireland; by the which computation one hundred and forty-seven years would be reckoned as his age;—but to this do none concede. Some assert that he was consecrated a Bishop by *Amator*; some, as *Matthew* of Westminster corruptly readeth, by *Matthew* the Archbishop; and others, that he was advanced to the Archiepiscopal dignity by Pope *Cœlestine*, but that from some senior Bishop he received before he journeyed unto Rome the Episcopal order; so sayeth the M. S. of Armagh.

To sum up all in a few words;—in his 18th year he was led into captivity; in his 22d he was released;—until his 55th or even his 60th year he studied the divine

institutes under *Germanus*, *Martin*, and *Cælestine*; (for the very short space, during the which after his return from captivity he abided in his parents' house, cannot encrease the number of his years.) And after many years, having been sent by *Martin* with *Sergicius* the Presbyter unto *Cælestine*, he studied under *Germanus* as his pupil and disciple, until he applied himself to the Apostolate of the Irish nation, among them to exercise the labour unto which he was called;—and there having fulfilled his mission, he died, and was buried in the city of *Down*;—this do the ecclesiastical offices, the traditions of the people and of the Church, testify; and this do *Cambrensis*, *Camden*, and the ancient inscription confirm.

In Burgo Duno tumulo tumulantur in uno,
*Brigida, Patricius, atque Columba pius.**

JOCELIN. CHAPTER CLIV.—CLXV.—CLXVI.

"¶ *Of the Antiquity of the Christian Religion, and of the Archiepiscopal Dignity in Ireland.*"

SOME there are of the most diligent investigators of the Irish Antiquities, who assert that some of the very company of the Apostles preached the Gospel in our island; and some account of Saint *Peter*; others that Saint *James* the Greater, after having travelled over the East, came thither and converted a part of the natives unto Christ; and since their posterity had trodden in the steps of their ancestors, that at the time of Saint PATRICK many families were there found who had through all that course of years preserved their faith among infidels, as a few shining pearls among many shells: of the which number perhaps was the Irish Bishop *Albius*, who among the first inhabitants of the country came to see and to salute Saint PATRICK.

And with this opinion do those matters well accord, which are related in the Life of the Irish Saint *Cathaldus*, the patron of Tarentum in Italy:—the which we should all admit to be sufficiently authentic, as being faithfully

* In Down's fair Church one hallow'd Tomb contains
Brigid, Columb, and Patrick's blest Remains.
E. L. S.

collected by *Moronus* from the ancient M. S. S. of the Tarentine Church, from the Ecclesiastical Office which was reformed at the Pope's command by Cardinal *Sirletus*, and from the Catalogue of the Saints; then examined and approved by the Master of the Sacred Apostolic Palace; and lastly by the supreme permission printed at Rome in 1641.—And therein is it said that "*the* "*holy youth Cathaldus, being inflamed with the love of* "*religion, and fearing lest among so many human com-* "*mendations, the poison of vain glory should corrupt him,* "*determined to build a temple to the Blessed Virgin; that* "*they, whom by the example of his spotless life and by his* "*ceaseless exhortations he had converted from Idolatry* "*unto the true Faith, might the more conveniently exercise* "*themselves in the divine praises, and be affected with the* "*warmer piety and devotion toward the Mother of God.*"—Now, that in Ireland no other worshipper of the true Deity existed, no one can otherwise than rashly say. By whom, I pray, was he baptized, by whom was he confirmed, by whom was he endowed with the gifts of the Faith?—To say that all these were done by the ministry of an Angel, or by aught other miraculous mode, were needlessly to multiply miracles, which all the Theologians concur to forbid.

But be this as it may.—The most pious youth, *Cathaldus*, was born and educated in the Divine Faith, not for himself alone, but for his country, for his friends and his brethren in Christ;—for he was a lamp shining unto all who dwelled in Ireland, and a great light unto the people who sate in the darkness of idolatry and unbelief; and scarce can it be told how many souls he gained unto Christ, and brought back unto the truth by the power of his miracles.—Nor in this age did the Church of Ireland consist in the general multitude of Christians, but in the inferior ministers, pastors, prelates, Bishops, and Archbishops; as *Moronus* plainly sheweth:—and this his eminent testimony of the antiquity of the Archi-episcopal dignity of Ireland have we against *Gyraldus* and other more modern writers:—but as to Saint PATRICK we find that *Gyraldus* chiefly erred, from various passages of *Jocelin*, (who hath written of the acts of Saint PATRICK far more accurately than *Gyraldus* or any other) as may be seen in many chapters.—Likewise, that long before the time of Saint PATRICK, were Archbishops existing in Ireland, *Moronus* hath evidently declared, when speaking of *Cathaldus*, he sayeth, "*he erected his Episcopal Seat* "*into an Arch-bishopric.*"—And it is not probable that

Cathaldus had therein no successor, or that before or in his time were in Ireland no Archbishops. But *Cathaldus* preceded PATRICK by two hundred years, for the latter died in 491, and the former having resigned his Archiepiscopal Seat in Ireland, and finished his pilgrimage to Jerusalem, went, as *Moronus* sayeth, to Tarentum about the 170th year after the birth of Christ.—Now, since it plainly hence appeareth, that Priests, Bishops, and Archbishops were in Ireland long before the time of Saint PATRICK, we may say that the Chalices which *Jocelin* mentions in his 105th Chapter, were buried in the earth by some Ecclesiastics much more ancient than *Palladius;* while they could not openly celebrate the divine mysteries, inasmuch as the pagan princes who ruled in that country destroyed all things which pertained unto the divine worship. But whether the Chalices were there reposited by those ancient Priests, or by *Palladius* and his companions, that will not I resolve, but leave unto others the determination.

Here end the Elucidations.

TRACTATE

ON THE

SEVERAL NAMES OF IRELAND.

SINCE I have collected from the various authorities the Lives and Acts of the principal Saints of Ireland, *I accounted it not irrevelant to prefix a Tractate on the several names of that Island; lest through their diversity, the honour which of right is due to* Ireland *alone should ignorantly be attributed to some other country. But I have more diffusely considered the appellation of* Scotia, *the more evidently to shew the mistake therein concealed; for the names* Scotia *and* Scotsmen, *which are now appropriated to the Northern parts of* Britain *and its inhabitants, were originally peculiar to* Ireland *and to* Irishmen; *especially in that age when among them the Christian Religion, Sanctity, and Doctrine mainly flourished, so that wherever we so continually read of the holiness and virtue of the* Scots, *these praises are we to understand truly of the* Irish.—*And as hereon turneth the hinge of the controversy between us and the* North-Britons *concerning men who were famous for piety, learning, or any other excellence, I shall somewhat the longer discuss the elucidation of this appelative difficulty.—But in the course of this Tractate should aught occur which unto the modern* Scots *may seem offensive, that do I wish the Reader to understand only of those Authors, who in such Controversy have not truly written of our affairs; of one especially, whose name I spare to mention, who hath laboured by sowing the tares of discord, to choke the harvest of alliance and kindred affection between the* Irish *and the* Scots, *between the parents and the children—Vanity, however, hath he laboured; for the malice or the*

slander of one or a few, cannot rend asunder the ancient unity of two so amical nations.

This Tractate will therefore contain two Parts: in the former, the several names of Ireland will be reviewed, and traced upward to their origin: in the latter, we shall accurately treat on the name of Scotia; and this will be divided into ten Sections.

THE FIRST PART.

The several Names of Ireland are reviewed and explained.

IRELND is an island in the Western Ocean, near unto Britian; * fertile in its soil, but more fertile in holy men, † so that in the production of saints it equalleth the number of the stars: whence, it was most constant unto ‡ the Christian faith, and became the school of the holiest and wisest teachers § and poured forth even as an inundation whole troops || of Saints; and therefore was by all nations rightly called ¶ *the Island of Saints*; producing many equal in merit and in number unto the Egyptian monks, than whom could none be found more holy or more erudite,** and unto whom the Anglo Saxons resorted for the sake of learning, and received from them the manner of forming their letters.†† But many of these monks, taking on them a

* The Author of the Life of Saint Killian.
† Servius and Molanus.
‡ Baronius, ad annum 1053.
§ Guliman, in the Life of Saint Florentius.
|| Bernard, in the Life of Saint Malachi.
¶ Jocelin, in the Life of Saint Patrick.
** Camden, in the Description of Ireland.
†† Henry of Auxerres, in the Life of Saint German, dedicated to Charles the Bald.

voluntary exile, becoming pilgrims for the love of Christ, and desiring to instruct the ignorant, travelled like companies of philosophers into Gaul;—and them the most wise Solomon, Charles the Bald, the unconquered Emperour, and the potent King of the Franks, honourably regarded, and liberally entertained.—To this island different names are given by different authors.—Cæsar calls it *Hibernia:* Orpheus, Aristotle, Claudian, and others, *Ierna:* Juvenal and Mela, *Juverna:* Solinus, *Juvernia:* Ptolemy, *Ivernia:* Eustathius, *Vernia:* Diodorus, *Irin:* Plutarch, *Ogygia:* Avienus, *The Holy Island:* Jocelin, *The Island of Saints:* Bede and others herein after cited, *Scotia:* the Britons, *Yverdhon:* the English, Germans, Gauls, Italians, and Spaniards, call it *Irland,* or *Irlandia:* the Irish themselves, *Ere.* Other names whereby it is celebrated by the native Historians and Poets, I for the present omit.—Nor should it be wondered that the same island should be described by so many names; for if we recur to ancient and to modern times, we may observe many nations called of others by different names than what they give unto themselves. Thus, the people which in the language of their country were called *Israelites* by the Greeks were called *Hebrews* and *Jews,* and by the Egyptians *Huesi.* In like manner, they who in their own tongue were called *Teutsch, Numidians,* and *Helenæ,* are by the Romans called *Germans, Moors,* and *Greeks*:—and, to go no further, they who call themselves, *Moslems, Megari, Czechi, Besermanni,* are by all the Europeans called *Turks, Hungarians, Bohemians and Tartars;* while the *Angli,* who call themselves *Englishmen,* are by the Irish, the Britons, and the Caledonians called *Sasson,* that is, *People of Saxony.*

Whence arose so many and so various names of

Ireland, is difficult to ascertain, as well on account of the pressure of time, as the absence of our national antiquaries and chronographers, whom it were needful to consult: nevertheless we will in some manner at least, endeavour to examine them one by one.

The original of the name, *Hibernia*, is with many no easy question:—some conceive the derivation to be this;—that the waters there are in the *Hibern* (or winter) season congealed by intense frost; and to this ill-founded fancy doth Claudian as fancifully allude, when he saith:

"*Scotorum cumulos flevit glacialis Ierne.*"
"*And cold Ierne mourned her Scottish slain.*"

But that the matter is quite otherwise, I have sufficiently found; for in this island so peculiarly temperate is the air, that in many parts scarcely any ice is to be seen through the whole winter; and this do *Bede*, *Cambrensis*, and *Stainhurst* declare.

The more received and confirmed opinion is, that the name of *Hibernia* is derived either from *Iberus*, the son of Milesius, a king, or from *Iberus*, a river in Spain; as originally it was called *Iberia*, and by the figure Epenthesis, or by the process of time and the general consent of men, it was called *Ibernia*. Wherefore, we account it more near to the truth, that the first part of the name took its beginning from the Latin I, and not from the aspirate and the Pythagorean letter, H Y.

Ere, or *Eri*, (not *Erin*, as some who know not the Irish language, ignorantly write) is by the elision of the middle syllable, and by the change of the final, derived from the afore-mentioned *Iberus*; (who is also called *Eberus*,) or, which with respect to better judgments more pleaseth me,

from his brother *Erimon*, or *Herimon*;—for herein is scarcely any change, but only an elision of the final syllable.

Ierna is, according to the Irish Chronicles, derived from the Queen *Iera*, who before the coming of *Iberus* or of *Herimon*, swayed the sceptre of Ireland. From her also do I think that *Juverna*, *Juvernia*, *Ivernia*, and *Vernia* are derived. And as the word *Iera* in the Greek language signifieth *any thing sacred*, therefore perchance is the appellation of *the Sacred Island*, as Avienus sayeth. *Irlandia* may come from the same *Iera*, or from *Ere*, (which is the national name) as being the *Land of Ere*.—*Iris*, and *Yverdhon*, take also, as I conceive, their names from *Iera*, or *Ere*.—The innumerable multitude of Saints have given the appellation of *The Holy Island*.

Why this most ancient island is named *Ogygia*, Camden thus relateth; that the Irish historians deduce their annals from the highest antiquity; so that compared to theirs, the ancientness of all other nations is but newness and very infancy.

Yet of the name Scotia, far greater is the difficulty;—some derive it from the Greek word *Skotos*, as being covered with darkness.——But *Hector Boethius* thus sayeth;—that a certain Greek prince, *Gaidelus*, having levied an army, came unto Pharaoh the King of Egypt, and routed those who fought against him; wherefore the King, in reward for the victory, married unto *Gaidelus* his daughter *Scotia;* in memory whereof, and that so great an honour should not be forgotten, all those Greeks called themselves *Scoti;* (Scots,) and *Ireland*, in which they afterward settled, *Scotia*. But *Gyraldus*, though in some instances he agreeth, in others differeth from *Boethius*:—since thus runneth his topography of Ireland;

"they (the Irish) are called *Gaideli*, and also are "they called *Scoti*. For ancient histories relate "that *Gaidelus*, a nephew of *Phenius*, was after "the confusion of tongues at the tower of Babel "well skilled in various languages: for the which "quality Pharaoh gave unto him in marriage his "daughter *Scotia*; and from them do the Irish, "as they say, derive their language and their "name. This *Gaidelus*, as they also assert, com-"posed the Irish language, which, as if com-"piled of all tongues, is from him called *Gaide-"lach*. Likewise is the northern part of Bri-"tain called *Scotia*, because the people therein "dwelling were originally descended from the "Irish: the which, the affinity of their language "and their apparel, of their arms and their "manners even at this day proveth."—Thus far *Gyraldus*.

Herein appeareth neither manifest falsity nor evident contradiction; and though arguments persuasory of its truth be not advanced, yet is not therefore history to be at once rejected, unless for good reason; but these things I purpose not to affirm or to deny: let antiquity have her due indulgence.

This, however, is the common opinion, that *Ireland* was called *Scotia*, from one *Scota* or *Scotia*, from whom the Irish nation was descended: and when afterward they possessed the northern parts of Britain, they gave thereunto the name of *Scotia*.—Of the diversity of the names of Ireland let this suffice.

PART II.

Whether Ireland at any time had the name of Scotia.

A CERTAIN North-Brittish caviller, say rather calumniator, hath in our time excited many hateful controversies on this question, between two amical nations, the Irish and the North-Britons, between the parents and the children; asserting that Ireland did never, or only for a little space, claim to herself the name of *Scotia*. And intending by this falsehood the advantage and credit of his own nation rather than the honour of God and his Saints, so often as he could meet with any characters illustrious for their holiness, their learning, or any other quality, and who had anywise borne the name of Scots, these did he straightway set down in his vain-glorious catalogue; which now thrice or four times hath he printed under the title of *Modern Scotland*.

I, however, am not ignorant, that *to give every one his own* is one of the first principles of nature:—and as it is right for every man to protect his own, so is it wrong to invade another's; the which may the true owners justly reclaim. And as all controversy is offensive, and should not be carried on by assertion, but by conjecture or proof, we will put aside all impertinencies and ambiguities, lest by cherishing the fuel of discord, we should be accounted shameless, and blinded with national prejudice;—this only will we seek, that what truth declareth, and what antiquity hath obtained, and clear reason sheweth, in the appellations *Scotsmen* and *Scotland*, should be restored to its origin, and reduced to its proper bounds.

This, therefore, we lay down as our primary position, that for many ages Ireland was called

Scotia, and Irishmen *Scots*; so appeareth from all writers sacred and prophane, ancient and modern, native and foreign, catholic and heretic; from the principal nations of Europe, the French, the Italian, the Germans, the English, the Irish, and the North-Britons;—in fine, whoso are conversant in venerable antiquity, so that they shut not their eyes against the light of truth, understand this.——But lest we should be lost in the confusion of doubt, we will note the distinction of periods, and investigate through the several ages, first by the most early, then by the later antiquaries, whence was Ireland first called *Scotia*, and Irishmen *Scots*:—and that the reader more clearly may understand, and the truth of our assertion more evidently appear unto all, we will distinguish by several sections the testimonies of the authors who lived in the several ages.

SECTION I.

The Testimonies of the Fourth Age.

Let us begin with Saint *Jerome*, a Doctor of the Church, who lived in the fourth age after the Incarnation:——and he, in the Proeme to the third book of his Commentary on *Jeremiah*, thus writeth of a certain man who had reviled him:—"*He was a Briton, overfed with Scottish Meal**,

* *Overfed with Scottish Meal;—Scotorum Pultibus prægravitus.*—The pious *Jerome* has mingled some of the spirit of bitterness with the spirit of Christianity, when he speaks of the national food of Scotland.—*Stirabout*, however, is at least to be respected for its antiquity;—*de victu antiquissima Puls*, says Varro; and Pliny tells us it was the food of another brave people; *Romanis olim pro pane fuit Puls.* These authorities will, I hope, plead the Saint's excuse with our northern neighbours.
E. L. S.

" *and was descended of the Scottish nation, which* " *dwelleth in the neighbourhood of Britain.*"—Observe hence, that the Scottish nation was not from Britain, but from the *neighbourhood* of Britain, that is, from Ireland, which *Bede*, in his Ecclesiastical History, L. 2. c. 24. sheweth to be the country nearest unto Britain; wherefore since the modern Scots cannot deny themselves to be from the neighbourhood of the Britons, and as no nation out of Britain, and nigh unto it, was called *Scotia*, save only Ireland, it is clear that *Jerome* herein understood by *Scotia* and *Scots*, Ireland and the people of Ireland.

And again, in his Epistle to Ctesiphon;—" *Neither* Britain, *a province abundant in rulers,* " *nor the* Scottish *people, nor all the barbarous* " *nations even unto the ocean, have ever known* " *Moses or the Prophets.*" Here again distinguished he the Scots from the Britons, and the one country from the other:—for then were the Scottish people shrouded in the darkness of infidelity, Saint Patrick not having then come among them; of whom is thus sung in the offices of the Church:

* Qui jussione Domini
Missus ad Hiberniam,
Quæ plena erat idolis,
Durâ cervice incredulâ;
Qui tenebras idolotriæ
Scoticæ gentis abstulit;
Et prædicavit hominibus
Fidem præclaro lumine.

* Will the reader accept the following translation? —It endeavours to do, what should be the object of

Ireland, therefore, is the *Scottish nation* from whence Saint *Patrick* drove the darkness of infidelity, and which *Jerome* distinguisheth from Britain, and affirmeth to have been wholly ignorant of Moses and the Prophets.—But the North-Britons will never assert *their* infidelity to have been removed by Saint Patrick, since they believe it to have been abolished long before his time, in the Pontificate of *Victor;* while the Irish do not a little boast of Patrick, if not their first, was assuredly their chief Apostle.

Ethicus, the Cosmographer, in his description of Europe, sayeth, "*Ireland is inhabited by the "Scottish people:*" if then the Irish, or the dwellers in Ireland, are called *Scots,* surely Ireland was called *Scotia;* and as in later times the northern part of Britain was called *Scotland,* from its Scottish inhabitants, so did Ireland more anciently claim to herself the name of *Scotia.*

The Poet *Claudian,* in his panegyric on the Consulate of *Honorius,* describing the lamenta-

all translations, to preserve the spirit of the original: —much poetry, therefore, is not to be expected.

I.

He, at the bidding of the Lord,
Was to Hibernia sent,
Where idols fill'd the heathen land,
With faithless neck unbent.

II.

He from the Scottish nation drove
Idolatry's dark night;
And preach'd to men the Christian faith,
And prov'd by heavenly light.

E. L. S.

tion of Ireland for the slaughter of her allies whom she had sent into Britain, thus hath sung.

——— Maduerunt Saxone fuso
Orcades; incaluit Pictorum sanguine Thule;—
*Scotorum cumulos flevit glacialis Ierne**

And in the praise of *Stilichco*, while setting forth the warlike preparations of the Irish people who had come to the assistance of the Picts; so that with their allied force, the Scots who dwelled in Ireland, and the Picts who dwelled in Britain, they might attack the Britons; thus he introduceth Britain herself exulting in his provident care for her safety.

Me quoque Vicinis pereuntem gentibus, inquit,
Munivit Stilicho; totam cum Scotus Ibernam,
Movit, et infesto spumavit remige Tethys.
Illius effectum curis ne bella timerem.
Scotica; ne Pictum tremerem; ne littore tuto
Prospicerem dubiis ventura Saxona ventis.†

Would any man proceed with candour, and investigate the truth, rather than catch the shadow of vain-glory; he may learn the same fact from these verses of the Poet, as from the prose of the Cosmographer: for, first is it said that Ireland lamented the slaughter of the Scots;—

* The Orcades were wet with Saxon gore;
The Picts' warm blood was pour'd on Thule's plain,
And cold Ierne mourn'd her Scottish slain.
E. L. S.

† When the fierce Scot Hibernia's force allied,
And plough'd, with hostile fleet, the foaming tide,
Then Stilicho repell'd my neighbour foes;—
Undreaded then the Pictish warriors rose;—
Then fearless mark'd mine eye the doubtful gale
With rage and rapine swell the Saxon sail.
E. L. S.

but if they had inhabited Britain and *not* Ireland, with more reason would Britain have been introduced as lamenting. Then are the Scots mentioned as moving all Ireland, and collecting and sending thereout forces to the aid of the neighbouring Picts. But if the Scots had not been *in* Ireland, how could they have done this?—However, to put an end to the controversy, and to shew that he speaks not of the Scoto-Britons, but of the Scoto-Irish, the Poet adds, that the Scots whom Britain dreaded, were separated from her by the sea.—

——— *et infesto spumavit remige Tethys.*

Hegessipus Junior, while writing of the destruction of Jerusalem. L. v. C. 15, and recording the power of the Romans, thus speaketh; "*Why need I speak of Britain, ocean-parted from the whole world, and with the rest of the world reduced by the Romans?—At them hath Scotia trembled, Scotia unconnected with any other land.*"—The Scotia here mentioned, is doubtless an island, surrounded by the sea, open to no other land, and being with no other land either contiguous or continuous;—all which is strictly true of Ireland, but can no-wise be said of Scotland, which with England and Wales maketh together only one Island.

Since therefore in that age the dwellers in Ireland were called Scots (notwithstanding they were also called Irish, for both the Island and the Islanders delighted in a double name;) but the dwellers in Britain never; and as that name was not until a much later age applied to the North-Britons, it is certain that *all* who flourished in the earlier times, and are called Scots, were *Irish,* and not *North-Britons.*—Take this one instance:——Saint *Mansuetus,* the first

bishop of *Tully*, the disciple of THE PRINCE OF THE APOSTLES, and companion of Saint *Clement*, who flourished A. D. 49, was generally termed *a Scot*: but *Adsonious* the Abbot, who lived in the time of Saint *Gerard*, expressly speaketh of him as an *Irishman*.——Of the testimonies of the fourth age, let these proofs suffice: and let us now proceed further.

SECTION II.

The Testimonies of the fifth Age.

PAULUS *Orosius*, the Disciple of Saint *Agustine*, at whose exhortation he wrote the Seven Books of his histories against the Pagans, in the first Book of his second Chapter thus writeth of the Islands of the Ocean; "*And forasmuch as* "*the Ocean hath Islands which are called* Britain "*and* Ireland, *situated in the rere-ward of* Gaul, "*and looking towards* Spain, *they shall be shortly* "*explained.* Britain *extendeth toward the North* "*eight hundred miles, and is two hundred miles* "*in breadth; on that side where it openeth to the* "*wide ocean, it hath the* Orcades."—But speaking of *Ireland* he writeth thus;—"Ireland *is* "*placed between* Britain *and* Spain, *and her longest* "*extent is from the South-west to the North.*"—And again:—"*This Island is nigher unto* Bri-"tain, *and smaller in size, but being more favour-*"*able in climate and soil is inhabited by the* "Scottish *people.*"—Herein is all Britain described; but of that part which is now called *Scotland*, utter silence is observed;—and rightly;—for the whole Island, which is now divided into *England*, *Wales*, and *Scotland*, then assumed

only the general name of *Britain*. Of the *Scots* as dwelling in *Britain*, not a word is here said; nor indeed could aught have been said of them, since in Britain did no Scots then inhabit. For when *Orosius* maketh especial mention of the *Scots* as the indigenous natives not only of Ireland, but of *The Isle of Man*, (an island much less considerable than modern *Scotland*) he would hardly have prætermitted the *Scots* as dwellers in Britain, if so they had been. Thus was Ireland in the fifth age called *Scotia*, and to not one part of Britain did this denomination accord?—whence it appeareth how thoroughly *Orosius* concurred with the authors of the preceding age; so well agreeth the truth with the truth.

Prosper Aquitanus, the Bishop of *Reggio*, speaking in his Chronicle of Pope *Cælestine's* endeavours to free *Britain* from the *Pelagian* heresy, thus sayeth;—"Cælestine *of blessed memory, unto whom the Lord in his grace had given the charge of the Catholic Church, quickly relieved the British Isles from the Pelagian mischief, and from that separated spot of the ocean expelled those enemies of Grace who had occupied the place of his origin;—and having ordained a Bishop over the* Scots, *while he studied to preserve the Island in the Catholic Faith, made he the barbarous nation Christian.*"—That by "*the Scots*" he understandeth *the Irish*, from divers reasons is evident:—the Bishop whom *Celestine* ordained over the *Scots*, no one denieth to be *Palladius*; and equally plain is it, that *Palladius* was sent, not to the North-British, but to the Irish.—The Breviary of the regular Canons, in the chapter *De Sion*, thus speaketh of *Palladius* his mission;—"*In the time of Theodosius and Valentinian Pope Cælestine sent unto the believing Scots Palladius as Bishop; who having quitted that office, unto them is sent Saint Patrick, a*

" *Briton, the son of Conquessa and nephew of*
" *Saint Martin. And he at his baptism was named*
" *Suchar; by Saint Germanus he was named Ma-*
" *gonius, and by Cælestine, who ordained him*
" *Archbishop over the Scots, Patrick; and in the*
" *course of threescore years, being eminent in holi-*
" *ness and excellent in learning, converteth he all*
" *Ireland unto the Christian faith.*"—Sigebert ad Annum 432;—" *Pope Cælestine sent unto the be-*
" *lieving Scots Palladius the first Bishop; after*
" *whom he sent unto them Patrick.*"—*Marianus* at the same year repeateth these very words; and *Probus*, in his first Book of his Life of Saint *Patrick* which is preserved in the works of *Bede*, and *Jocelin* do confirm the same.

Thus shew I the application :—*Palladius* was sent unto those Scots to whom *Patrick* was afterward sent; and that *Patrick* was sent unto the original Scots, *the Irish*, no one, who is not ignorant or foolish, will deny :—if indeed he were sent to them whose Archbishop he was ordained; whom by the holiness of his life, by the virtue of his miracles, by the abundance of his instruction he converted unto Christ; and among whom he closed his days. But that all these points well quadrate with the Irish, not with the North-Britons, is very evident;—as well from the authors herein-after mentioned, as from *Probus*, and *Jocelin*, and *Pitseus*, who assign as the place of his decease that part of Ireland which is called *Ullagh*.—Nor indeed, as I account, will the North-Britons themselves contend for *Patrick* as their Apostle; and if they reject *him*, as certainly cannot they claim *Palladius* :—therefore, from the first to the last, those *Scots* over whom *Palladius* was appointed Bishop, were *Irish*; and in the time of *Prosper*, that is, in the fifth age, the Irish were called Scots, and consequently Ireland was called Scotia.—Away then with obstinacy and dubitation;—especially as

Gildas, Bede, Sigonius, Pomponius, Lætus, Paul the Deacon, Marianus, Cambrensis, Ado, Baronius, and *Bosius* plainly shew that not until many years after the death of *Palladius* were any Scots dwellers in, or natives of Britain.

Lastly, Saint *Prosper,* in his distinction of the two Islands, calleth Britain *Roman,* which having received the Catholic faith lapsed into the Palagian heresy; but he calleth Ireland *barbarous,* (as the Greeks ever did, who so accounted every thing diverse from their laws or customs :—the which doth *Tacitus* refute, testifying that *the ports and harbours of* Ireland *are better than those of* Britain *known unto merchants and navigators ;*—a character little accordant with barbarism !) and not yet Christianized; for the which purpose a Bishop was thereto ordained.—Now that *Ireland,* and not *modern Scotland* was this "barbarous" and infidel island, is very plain: as well for that Ireland is an island, while modern Scotland is only a part of one, as that the Scottish writers assert modern Scotland to have professed the Christian faith long before the time of *Palladius,* and before Pope *Cælestine,* in the Pontificate of *Victor,* Anno 203.—Therefore the Scots, over whom a Bishop was ordained by *Cælestine* in 434, and whose Island had not until the mission of *Palladius,* and after of *Patrick,* received the truth, must have been *the Irish.*

SECTION III.

Testimonies of the Sixth Age.

COGITOSUS, the contemporary and nephew of *Brigida* as he himself sayeth, hath in his Proeme to her Life these words :—"And she,

" having by her encreasing virtues and by her " holy repute gathered to herself from the several " provinces of Ireland innumerable companies of " either sex, who took on them a voluntary vow, " builded a Monastery, the which was the head " of the Irish Churches, and governing all the " Scottish Monasteries;—the jurisdiction whereof " extended over all Ireland from sea to sea, in the " plain of *the Liffey*: which the Primate of the " Irish clergy, and the Abbess, whom all the " Scottish Abbesses venerate, govern in happy " succession and perpetual order."—And toward the close of his history, he thus speaketh of the Church of this Monastery.—" This City is a place " of refuge for the whole Scottish land, with all " its fugitives; and herein is the royal treasury " kept."

Who does not now admit, that this writer, of such antiquity and authority, whom Baronius preferreth to all other biographers of the Saint, mentioneth the *Irish* and the *Scots* as synonimously?—For the *Liffey* near which Saint *Brigida* builded her Monastery, is a river passing through Dublin and flowing into the sea; but the jurisdiction of this Monastery extended not beyond *Ireland;* and yet is it said to be the head of the *Scottish* Monasteries, and a sanctuary in Scotland, wherein the royal treasury was wont to be kept.—The which is an evident proof that the Irish and the Scots are here taken as *one and the same;* otherwise a Monastery situated in Ireland, the jurisdiction whereof was bounded by the sea, would have presided over all the Monasteries of *North-Britain*, or *modern Scotland*; the Abbesses of these would have venerated the Abbess of Saint Brigida's monastery near the *Liffey*; a Church builded in *Ireland* would have been a sanctuary for *North-Britain;* and the Treasury of the *Scoto-Britannic* Kings would have been reposited in a

Church in *Ireland* :—whoso shall say that these were not absurd, with him I should hold it but a fool's part to argue.

Again ;—the *Scots* of whom we are now treating, are certainly those, in whose country *Cogitosus* asserteth *Brigida* to have been born, and the Roman Martyrology and *Siglbert* affirm her to have deceased ;—But *Bernard, Surius, Capgrave,* and *Hare* attest that she was born in *Ireland ;* and *Notkerus, Rhabanus, Marianus, Cambrensis* and *Ferrarius* shew that therein she died.—Whence it appeareth that the same Island was now by these called *Scotland,* and now by those called *Ireland.* And truly cannot I enough admire how lightly a certain North-Briton speaketh, who would deprive Ireland of Saint *Brigida* and transfer her to North-Britain, on no better ground than this :—because she was commonly called a Scot, or born in Scotland ; while he admitteth Saint *Columba* who flourished many years after, and who likewise was called *a Scot,* to have been born in Ireland.—For surely, if Ireland claimed to herself the name of *Scotia,* it must have been in those earlier ages, before a part of the Scots had issued thereout into Albion, and having routed the Picts, obtained the peaceable possession of Northern Britain ;——as herein-after will more plainly be shewn.

SECTION IV.

Testimonies of the Seventh Age.

SAINT *Isidore,* the Bishop of Seville, Anno 630, briefly but completely proveth our argument ;—*Scotia, " the same with Ireland, is an island nighest " unto Britain."*—What more clear, what more decisive could be said ?—What further shall we

seek? Yet, to the confusion of the stubborn, other authorities will we add.—Saint *Ionas*, the biographer of *Columbanus*, thus writeth;—"Columbanus, *as well as* Columba, *was born in* Ireland, "*which is situated in the extreme part of the ocean:* "—*this Island do the* Scots *inhabit; who though* "*without the laws of other nations, yet in the* "*worthiness of the Christian Faith, exceed the* "*piety of all other people.*"—Here doth *Ionas* assert the same as in the fourth age did *Ethicus*, and in the fifth age *Orosius*:—whence it appeareth, that through that whole period *Ireland* was called *Scotia* as well by the native as by the foreign writers.—

Saint *Adamnanus*, the Abbot of *Iona*, Anno 690, a most grave author, who composed the Life of Saint *Columba*, through his whole history calleth Ireland *Scotia*, the Irish *Scots*, and the Irish tongue the *Scottish* tongue.—He mentioned that *Columba* in the second year after the battle of *Cule-dreibhne*, sailed out of Scotia into Britain.—Here let me pause awhile, and ask of our rivals, from what Scotia did *Columba* sail unto Britain?—If from further Scotia, which (as Bernardus sayeth,) is Ireland, then are we agreed: but if from hither Scotia, that is, from Britain, what need, I pray you, of *sailing*, when that country composeth with Britain and Wales but one island?—To what doth the fact amount?—To this; that having quitted his country, *Scotia-Major*, or *Ireland*, he sailed thereout unto the Northern part of Britain, which is separated by the sea from Ireland, and is now called Scotland.—Again, I ask; in what part of Albanian Scotland was this celebrated battle of *Culedreibhne* fought?—wherefore, and on what occasion?—why was it, rather than any other epoch, made the inceptive point of that History?—These questions, not the Albanian, but the Irish, historiographers fully answer.

But in a few words to conclude this matter: *Columba* sailed into Britain from that *Scotia* which was his native land;—which *Notkerus*, *Hermanus*, *Bede*, *Capgrave*, *Baronius*, *Spodanus* and *Yepez* affirm to have been *Ireland*; nor do the North-Britons contravene;—therefore the Scotia whereof *Adamnanus* writeth was Ireland.

The same author relateth that Saint *Fintenus* had purposed to leave Ireland and go to *Columba* who then abided in *Iona*; that *Columba* prophesised of his coming out of Scotland, and enjoined his successor *Battheneus* to send him back into *Scotland*, where he should erect a Monastery in *Leinster*; and that *Fintenus* obeyed and sailed back into *Scotland*.—Truly was he sent and did he sail back into that Scotland which he had quitted, and wherein *Leinster* is.

In reading this history, many other are the proofs which shew that the same Island was called *Scotland* and *Ireland* indifferently.

SECTION V.

Testimonies of the Eighth Age.

THAT most authentic Historian, the venerable *Bede*, entereth into the strong hold of this question[a]: for in his first Book speaking of Ireland, he sayeth; "This Island is properly the country "of the *Scots*; who thence migrating, added "unto Britain with the Britons and the Picts a "third people."—An evident testimony is this,

(a) *In totius causæ arcem invadere videtur*]'—This is one of the very few classical expressions of *Father Messingham*: for my own sake I wish they had been less sparingly scattered through his writings, and that his stile could be more frequently justified by such authorities as this:—"*Non potui magis in arcem illius causæ invadere.*"—*Ciceron Ep. Fam.*

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and needeth no comment.—He who peruseth this chapter, will see how frequently the Irish were called *Scots.*

And in the same Book, speaking of Saint *Laurence,* Archbishop of Canterbury, thus sayeth he also;—"Not only did he govern the English "Church, but with his pastoral care watched he "over the Churches of the ancient inhabitants of "Britain, and likewise of the *Scots* who dwelled "in Ireland, the Island nighest unto Britain."—Hence it appeareth that the dwellers in Ireland were not less properly called *Scots,* than those of Britain, *Britons;* nor more properly was Britain called the country of the Britons, than was the country of the Irish called *Scotia.*

Again, L. iii. C. 3.—"Moreover the Scottish "people which dwelled in the southern parts of "Ireland, at the admonition of the Apostolic See "were brought to the canonical observance of "Easter."—Behold here, the dwellers in that part of Ireland which is most distant from northern Britain, are called *Scots;* and if so they were called, surely all the dwellers in Ireland bore the same appellation; wherefore our author calleth the northern part of Ireland *the Northern Province of the Scots.*—Then, in his fifth Book he sayeth;—"At which time the greater part of the Scots in "Ireland, and some likewise of the Britons in "Britain received under the Lord the reasonable "and ecclesiastic observance of the paschal Tide."—Exposition here were superfluous.

Besides these, in many parts doth *Bede* call the Irish, *Scots,* and Ireland, *Scotia;* but of the Scots of Albany, or the modern Scots, he scarcely ever speaketh without some addition or distinctive sign.—Look also, where in the 19th Chapter of the same book, Scotland which was the country of Saint *Fursæus,* is called *an Island;* the which of modern Scotland can no-wise be said.—

Probus, a most faith-worthy author, who, as it seemeth, lived in the times of *Bede*, wrote the Life of Saint *Patrick* the Apostle of Ireland; and herein he calleth the City *Tamor*, the head of the *Scottish* kingdom.—*Alcuinus*, the pupil of *Bede*, and preceptor of *Charlemagne* calleth Ireland *the Country of the Scots*:—and in his Elegy on Saint *Vilgisus*, the father of Saint *Villibrord*; he calleth Ireland, wherein he had studied, the *Country of the Scots*; thus repeating the same description.—Likewise *Eginhart*, the Chancellor of *Charlemagne*, sayeth; "The Norwegians having invaded Ireland, "the *Island of the Scots*, were by the Scots put to flight.

Now from this age shall suffice these four most potent defenders and righteous judges of our cause.

SECTION VI.

Testimonies of the Ninth Age.

RHABANUS the Bishop of *Mentz*, speaking in his Martyrology of Saint *Kilian*, adduceth this clear testimony.—"The town of *Wurtzburg* in "Germany was the birth-place of Saint *Kilian* the "Martyr, and his two companions, who coming "out of Ireland, the island of the Scots, preached "there the name of Christ."—Why should we further contend?—Ireland is called Scotia, and her people are called Scots.

The Monk of *St. Gall*, who lived about the time of *Charlemagne*, thus writeth;—"And when he "began to enjoy the sole dominion of the West, "and the study of the Letters began to decline; "it happened that two Scots came out of Ireland "into Gaul with certain British merchants; and "they were men incomparably skilled in profane

" and in sacred learning."—Afterward he mentioneth their names, *Clement* and *Albinus*, who were the founders of the Parisian and Pavian Academies:—of these Scots, the addition " out of Ireland," sufficiently sheweth that they were not Scoto-Britons, but Irish—But if these shall not satisfy, add we the testimony of *Leopold Beberburg*, where he calleth *Clement*, one of these Scots, *an Irishman.*

SECTION VII.

Testimonies of the Tenth Age.

NOTKERUS, surnamed *Balbulus*, thus in his Martyrology writeth of Saint *Columba.*—" In " Scotia, the Irish Island, was buried *Columba*, " known among his people by the name of *Columb-* " *kill*; for that he had been the institutor, the " founder, and the governor of many Monasteries " and Churches."—Therefore is this Scotia *Ireland*, an Island of itself, surrounded by the ocean, uncontinuoues with aught other lands: the which description answereth not to modern Scotland, which maketh with England together one continent and one island.

Again, on the 16th Calends of April (March 17,) he saveth;—" Scotland was the nativity of Saint " *Patrick*, by nation a Briton, who first in Ireland " preached unto the Scots the name of Christ, and " by working of miracles converted them unto the " faith."

And in his martyrology on that day, *Rhabanus* useth nearly the same words;—and note;—each speaketh of the Saint's nativity, not according to the secular but the ecclesiastical method; for in martyrologies, the day and place of the birth of a Saint are understood not as betokening his entrance into, but his departure forth of this mun-

dane life.—Therefore the death-place of *Patrick* call they Scotia; while all the Authors prove that he died, not in North-Britain but in Ireland.—And this is the Scotia, wherein *Notkerus* placeth the nativity of Saint *Patrick;* for well he affirmeth the Scots to have dwelled in Ireland, when he sayeth of *Patrick,* that "he first in Ireland preached unto the Scots:" and as the Scots of Albany willingly admit that long before the time of *Patrick* they received the Christian Faith, *they,* therefore are not the Scots, unto whom *Patrick* first evangelized, and in whose land his "nativity" is celebrated.

SECTION VIII.

Testimonies of the Eleventh Age.

MARIANUS SCOTUS in his Chronicles, A. C. 686, thus writeth; "Saint *Kilian,* the Scot, "born in Ireland, and Bishop of Wurtzburg, is "esteemed famous."—That he who was born in Ireland is Irish, no one, I think, will deny; when therefore *Marianus* calleth *Kilian,* who was born in Ireland, *a Scot,* certainly he accounteth the Scots and the Irish, and of course Scotland and Ireland, synonimous.

In an ancient *M. S.* of *Johannes Latomius,* A. C. 674, is the like said; "Ireland, the Island of the "Scots, is filled with holy men:" in the Basil edition, "the Island of the Scots" is omitted; at the instance, as I believe, of some enemies of Ireland; as in like manner some things are interpolated in this Author by the enemies of the faith.

Hermannus Contractus in his Chronicles, A. C. 812, thus writeth; "The Danish fleet invading "Ireland is vanquishad by the Scots."—The Annals of Fulda record; "In the same year the Danish

" fleet having attempted Ireland was defeated in " battle by the Scots."—And herewith utterly agreeth the Abbot *Rhegino* in his Chronicles; and *Petrus Pithæus* in his Annals of the French Kings: the which three testimonies I have added unto *Hermannus*, not as accounting them Authors of the same age; (for on this point at present decide I not) but for that they strongly confirm his testimony.—From all these it appeareth that so bravely did the Scots fight for Ireland, that they destroyed or put to flight the invaders of the Island:—but why, I pray you, should the Scots have exposed themselves to such jeopardy for Ireland, unless it were their country; especially when the Irish themselves were never inferior to the Albanian Scots in arms or in valour?—*Pithæus* expressly called Ireland, " *the island of the Scots*;"—if it was their island, then was it their country; if it was their country, then were the Irish those Scots which fought for their religion and their native soil, and vanquished their invaders.

SECTION IX.

Testimonies of the Twelfth Age.

SAINT *Bernard*, Abbot of Clarevall, in his Life of Saint *Malachi*, whom he affirmeth to be Irish; while lamenting his death, and relating how he journeyed from his far distant country unto Clarevall, and died there, thus sayeth, " From further " Scotland he came hither unto his death."—Truly then the Scotland from which *Malachi* took his journey, must have been Ireland; for so doth *Bernard* testify.—And in the same book, narrating how certain dwellers in that province of Ireland wherein is the ancient Monastry of Bangor, endeavoured to hinder the Saint lest he should erect an altar, doth *Bernard* introduce them, thus ad-

dressing him;—"O worthy man, why dost thou "hither bring thy novelties? we are Scots, not "Gauls."—Surely these men who called themselves Scots, were not North-Britons, but *Irish*, dwellers in Ulster, the province wherein the Monastery of Bangor formerly flourished.

Henry of Huntingdon in his first book affirmeth that "*Ireland is properly the country of the Scots.*" And he subjoineth, "certain it is that the Scots "came from Spain into Ireland; and a part of "them thence migrating into Britain added a "third nation unto the Britons and the Picts."—And with him his contemporaries agree, *William* of Malmesbury, and he of Worcester, and others unto whom the Reader may refer.

Gyraldus in his Topography of Ireland, of this matter thus speaketh; "They are called *Gaideli*, "and also are they called *Scoti*."—And shewing the derivation of these names, thus he proceedeth; "the northern part of Britain is also called Scot-"land, because the people which were originally "propagated of the Irish, are known to dwell "therein: the which, the affinity of their lan-"guage and their habit, of their arms and their "customs, even unto his day proveth."—And the truth thereof, the present age testifieth; for though the Southern Scots do speak the English tongue, yet do the Northern Scots understand the *Irish* only.

Hitherto, from the fourth unto the twelfth age, during the which time very many, for holiness and for learning illustrious, were produced of Ireland, have we evidently shewn that the appellation of Scotia and Scots belonged unto Ireland and Irishmen.—Now come we to the more modern Authors of every country, who have laudably searched into the ancient archives of nations, and soon shall we behold them confirmators of our opinion in the present controversy.

SECTION X.

The Testimonies of the later Writers.

THOMAS BOZIUS in his eight book constantly mentioneth Scotia as for Ireland; and these are his words:—"Not one of the Northern nations "continued in the unanimity of the Faith, so "long as did the Scots: for they say that at the "same time with the Britons, Scotia, *which then "was the name of Ireland,* received Christianity, "in the Pontificate of Victor, A. C. 203; and in "this remained until the year 1350; the which "was a longer duration than happened unto any "of the other Northern nations."—And a little after he thus writeth of Pritain, when infected with the Pelagian Heresey;—"for this was *Au-"gustine* sent thither, A. C. 596:—but not so was "it in Ireland, wherein the Scots then dwelled, "and which produced many illustrious men. "Among these was *Columbanus,* and his Disciple "*Gallus,* by whom were founded in France the "Monastery of Luxovium, in Germany that of "St. Gall, and in Italy that of Bobi, before the "coming of *Augustine* into Britain."

Philippus Villanus, in his Life of *Andrew* the Scottish Saint, sayeth; "the holy man *Andrew* "came from the Island of Ireland, which is more "commonly called Scotia."—*Joannes Molanus,* a Doctor in Louvaine, and a most diligent Author, thus relateth; Saint *Rumoldus,* son of a King of "the Scots, *in that part of Scotland which is now "called Ireland,* having relinquished his country, "his parents, his birth, and his Archi-episcopate "of Dublin went unto Rome; and thence having "received the Papal Benediction, retired whither "the Scheldt floweth into the sea."—And after; "hence appeareth what is asserted by *Bede,* that "Ireland is properly the country of the Scots; "and, as *Ionas* writeth in his Life of *Columbanus,*

" that the Scots did inhabit the Island which is " called Ireland."—Thus far *Molanus*.—

Aubertus Miræus of Brussels, in his works hath diversly noted that Ireland was formerly called Scotia and the people of Ireland Scots: two citations only out of his " Holy Days" will I here subjoin.—While writing of Saint *Eloquius*, an Irish Presbyster, the various names of Ireland being there discussed, thus he addeth of the name, *Scotia*;—" Ireland was by *Isidore* and *Bede* called " Scotia from its Scottish inhabitants; and thence " the name of Scotia hath commigrated with the " Scottish people and the ancient Irish tongue " into Britain.—*Orosius*, certainly, under the " Emperors *Honorius* and *Arcadius*, learnedly " sheweth that Ireland was indwelled by the " Scottish people; whence his contemporary " *Claudius*;

" *Scotorum cumulus flevit glacialis Ierne,*

" and in another place,

" *——totam cum Scotus Ibernam*
" *Movit.*"

Discoursing of Saint *Kilian*, he thus admonisheth the Reader; " here let it once for all suffice to ob- " serve, that the ancients most frequently called " the Irish people *Scots*."

Nicholas Serarius, a Jesuit, in his historical notes on the Acts of Saint *Kilian*, while commenting on the words of the ancient text, wherein it is said; " Scotia which is also called Ireland, is an island " in the ocean;" thus observeth in the margin;— " Truly it is to be observed, that although the " northern part of Britain is now properly called " Scotland, yet by that name was Ireland former- " ly known; this sheweth the venerable *Bede*,

" when he sayeth that the Picts came from Scythia " into Ireland, and there found the nation of the " Scots."—Then goeth he through entire pages, confirming this with the divers authorities which we above have cited; and at length he contendeth thus:—" Ireland claimed to herself the name of " Scotia; and as out of that Ireland a portion of " the Scots went forth and settled in those parts " of Britain which the Picts then possessed; after- " wards they expelled the Picts themselves, and " occupying all the northern territory, gave unto " it the name of their original country—Whence " it appeareth, that there was one only people of " the Scots, but two places which bore the name " of Scotland;—one, ancient and proper, in " Ireland, another, modern and adopted, in " North-Britain;—and from which-ever the " preachers of the Divine word came, they were " all termed *Scots*."—Thus far *Serarius*.—

Jacobus Dismay, a Doctor of the Sorbonne, in his Life of Saint *Fursæus*, compiled out of divers Histories and M.S.S. subscribeth to our opinion of the Synonism, and through many pages strenously maintaineth its truth.—The like doth *Sirmondus* the Jesuit fully shew.

Of the English, *Capgrave* hath in many places observed on this name:—and thus in his Life of *Columbanus*;—" He was born in Ireland, an island " in the ocean, which the Scottish people inhabit: " —for Ireland was anciently called Scotia, from " whence the Scots dwelling in Albany, nigh unto " greater Britain, and which was therefore after- " ward called Scotland, deduced their orign.—For " it is to be known that Ireland is properly the " country of the Scots; therefore was Scotia often " of old times written for Ireland."—And in the Life of Saint *Fiacrius*, whom he relateth to have been born in Ireland, thus he introduceth him answering to Saint *Pharon's* inquiry of this coun-

try; "reverend Father, my birth, and the birth "of my forefathers, was in Ireland, the country "of the Scots."—Let these suffice from *Cap-* "*grave.*—

Camden, who was most skilled in British history, plainly sheweth in his chorography this community of names between the Irish and the Scots:—for thus of the Scots deduceth he the origin;—"It "appeareth that the Scots passed over from Ireland "into Britain; for *Isidore* calleth Ireland, Scotia, "from the Scottish people; and *Orosius Bede*, "and *Eginhard* attest that the Scots dwelled in "Britain.—Historians call Ireland *Scotia Major*; "and that part of Britain which the Scots men "now inhabit, call they *Scotia Minor*."—Afterward he thus speaketh of Ulster;—"These are "the ancient inhabitants of Ulster, with whom "the Scots having become blended, carried thence "the name of Scotland into northern Britain. "For, as *Gyraldus* saith, six sons of *Muredus*, "King of Ulster, A.C. 400 occupied the northern "parts of Britain, whence that region was called "Scotland."—Thus saith *Camden*.—Thus also have written the other English authors, *Harpsfield*, *Polidore Virgil*, *Pitseus*, and the like; as from their several works appeareth.—

But of all the foreign writers whom it hath been my chance to meet, the Reverend Benedictine Father, *Maihew*, most copiously, most accurately, and most judiciously handleth this discussion, and accordeth with our opinion, in his Appendix on the Life of *Aidanas*, the Bishop of Lindisfarn; wherein hath he extracted from the very bowels of antiquity such multitudinous proofs, as would satisfy even the most scrupulous; but the which are so prolix, that not to weary my reader, I content myself with the mention only of this learned author.

Pass I over likewise *Peter Lombard* the Archbishop of Armagh, *David Roth* the Bishop of

Ossory, *Hugh Cavell, Henry Fitzsimon, Stephen Vitus, Richard Stanihurst,* and other Irish authors on this subject; lest I should seem to adduce in this our just cause testimonies affected by prejudice, though safe from all suspicion of falsehood.

Now let us see, whether the Scoto-Britons themselves are either able or willing to deny our argument. *Buchanan,* a writer not incurious of antiquity, unreservedly admitteth that which we have proved.—"All the inhabitants of Ireland," sayeth he, "were frequently called Scots, as "*Orosius* sheweth;"—and a little further;—"When originally both people, that is, the in-"habitants of Ireland, and the Colonists thence "sent out into Albion, were called *Scots;*—then, "one was distinguished from the other by par-"ticular distinctions; one began to be called "*Scoti-Ierni,* the other, *Scoti-Albani*"—*This* distinction of the common appellation is instanced by *Buchanan;* yet does it sufficiently describe either people; though its use is not so frequent among foreign writers, whatever it may be among the natives with whom it was better known and accustomed.—For when the foreign writers add any distinctive sign to the common appellative, *Scotland,* they term Ireland either *Further Scotia,* as doth *Bernard; Scotia Major,* as doth *Camden;* or *Scotia Vetus,* as do *Gretserus* and *Serarius;* but the *Scotia* of Britain they term by the opposite names.

Whence do the ignorance or the malice plainly appear of a certain Scoto-Briton, who thus inveigheth against the Irish writers;—"The differ-"ences which they add of Scotia Major and "Minor, of Scotia Ancient and Modern, no one "knoweth better than Your Eminence, *(he inten-"deth Cardinal Barberini)* how totally they differ "from all geographers and historians;—and if "these can be shewn in any other than an Irish "author, I am ready to give up the cause."—

Now what were *Bernard, Camden, Gretserus, Serarius?*—Were these Irish?—Yet doth this ignorant or careless Scoto-Briton give them to Ireland; not to advance the honour of our Island;—no, not by any means;—but by an hyperbolic figure, or rather by a vain-glorious falsehood to take from her, and transfer to his own country, the many Irishmen who have been renowned for holiness and learning.

Iounnes Major, a Doctor in Theology, and himself a North-Briton, asserteth in his history of the Scots; that Ireland was anciently called Scotia, and that the country which is now called Scotland, was not then distinguished from England."

Hence it is clear, that the ancient writers who term the dwellers in Ireland at the same time Irish and Scots, call Ireland itself Hibernia and Scotia. —For these always retained the absolute and exclusive name of Scots until the extinction of the Pictish power and reign in Britain, which happened in the ninth century; but afterward, both Ireland and the northern part of Britain were indifferently called *Scotland;* wherefore every accurate author, appropriated some distinction of either country and of its inhabitants; from its extent, as *greater and lesser;* from its period, as *ancient and modern*; from its position, as *hither and further;* or aught other distinction, whereby the one nation could be denoted from the other: —until at length the custom obtained, that modern or British Scotland now possesseth alone that name, and Ireland hath utterly ceased to be called thereby.

For what can be more absurd, than so to transpose the limits of ages, and the boundaries of human affairs, that because things have with their mutation changed the names of countries, we should by a false appellation transfer to the one what justly belongeth to the other?—Rightly doth *Seneca* observe; "Nothing remaineth in the place

"where it was born; unceasing is the fluctuation "of the human kind; daily is every thing in this "great world changing; new foundations of cities "are laid; new names of nations arise, and the "ancient names perish, or are given unto the "stronger."—Is not the same country which the Romans called Hispania, the Greeks Iberia, the Poets Hesperia, now called *Spain*?—Was not that Island which now comprehendeth England, modern Scotland, and Wales, anciently known by the single name of *Britain*!—Wherefore, let no man wonder, if in so great inconstancy of all human affairs, so many different writers, born at different ages, separated by so great distances, so variant in their language and their manners, should not always agree in the names of places and of nations.

But because Ireland was once called *Hesperia*, shall we therefore arrogate to our country what belongeth only to the Spaniards, from whom we draw our origin? Or, because by right of succession or community of descent we can claim a portion of national honour, shall we therefore desire to usurp all to ourselves, from its proper owners, our common progenitors!—Far be it from Ireland such injustice!—

Therefore, would the Scoto-Britons deal with us by right or by reason, let them wholly defer to antiquity, and admit the testimony of Historians, who being clear from all suspicion of good or of evil regard, and from all prejudice have faithfully written; whose maturity of judgment, soundness of learning, and holiness of life, hath obtained and should still obtain much praise and authority. —With *US* in this controversy all testimonies accord;—ancient and modern, sacred and prophane, foreign and native; the Martyrologies, the Hagiologies, the modern Enquirers into the ancient monuments, lynx-eyed as they are; heretics and heathens testify for *US*; the illustrious men of all

ages from the year 320 unto 1372, the catalogue of whom we have set forth, bear witness for *US*.—

Cease therefore the Scoto-Britannic writers to invade our pastures and our harvests, seeking to reap what they did not sow; and though *they* alone are now called Scots, neither just nor allowable is it that whatever is appropriated to the name of Scotia, they should arrogate to their own Albany and modern Scotland, the while in truth it belongeth only unto Ireland, which was *Scotia Major*:—This if they still further endeavour, and think scorn to listen to reason or monition, against such their obstinacy shall the truth prevail thus clearly elucidated, and antiquity thus fully cited.

HERE ENDETH THE TRACTATE.

APPROBATIO.

NOS infrascripti in sacrâ sacræ Theologiæ facultate Parisiensi Doctores fidem facimus nos vidisse librum hunc, cui titulus est Florilegium Insulæ Sanctorum, *collectionem & congeriem Sanctorum Iberiæ continentem, ex diversis usque & antiquis & Catholicis authoribus extractam & excerptam: labore tamen & industriâ Domini & Magistri* Thomæ Messinghami *Sacerdotis Hiberni, necnon Protonotarii Apostolici, coacervatam coactam & coadunatam, unà cum notis marginalibus, aliquotque in* Jocelinum *elucidationibus à nobis integrè & accuratè perlectis: in quibus nihil ab avitâ rectâ & orthodoxâ Catholicæ Apostolicæ & Romanæ Ecclesiæ fide & doctrinâ, nè ad latum quidem unguem dissonum aut dissentaneum reperimus. In cujus rei fidem ac testimonium, chirographum nostrum hîc duximus apponendum.*

Parisiis, 3 Martii, 1624.

ROCHE. DU FRESNE DE MINCE.

LICENTIA.

JOANNES Franciscus de Gondy, Dei & sanctæ Apostolicæ sedis Gratiâ, Parisiensis Archiepiscopus, Christianissimi Domini nostri Regis in suis status, & Sanctoribus Consiliis Consiliarius, ac Capellæ Regiæ magnus Magister, universis præsentes Literas inspecturis, salutem in Domino.—Notum facimus quod

visâ per nos Attestatione quâ fidem faciunt vidisse et perlegisse Librum, cui titulus est Florilegium Insulæ Sanctorum *collectionem, & congeritem Sanctorum Hiberniæ continentem, ex diuersis ijsque & antiquis & Catholicis Authoribus extractam & excerptam; labore tamen & industriâ Magistri* THOMÆ MESSINGHAMI *Sacerdotis Hiberni, necnon Protonetarij Apostolici coacervatam, coactam, & coadunatam, unà cum notis marginalibus, aliquotque in* JOCELINUM *elucidationibus ab eis integrè & accuratè perlectis; in quibus nihil ab avita, recta & orthodoxâ Catholicæ & Apostolicæ & Romanæ Ecclesiæ fide & doctrinâ ne ad latum quidem unguem, dissonum aut dissentaneum reperisse.—Eidem* Messinghamo *Authori hujusmodi Librum tanquam Ecclesiæ perutilem typis cudi faciendi, licentiam concessimus et Facultatem impartimur. In quorum fidem has præsentes Literas per Magistrum* Joannem Baudouyn *in Jure Canonico Licentiatum publicum Authoritate Apostolicâ, Curiæque Nostræ Archiepiscopalis Parisiensis Notarium Juratum, et Archiepiscopatus Nostri Parisiensis Secretarium ordinarium fieri & signari, Sigillique Cameræ Nostræ fecimus et Jussimus appensione communiri.—Datum Parisiis Anno Domini* 1624, *die duodecimâ Mensis Martii.*

De Mandato præfati Illustrissimi et Reverendissimi Domini mei Domini Parisiensis Archiepiscopi.

BAUDOUYN.

SUMMA PRIVILEGII.

LUDOVICI XIII., *Galliarum & Navarræ Regis Christianissimi authoritate concessum est* Sebastiano Cramoisy *Bibliopolæ Parisiensi Jurato, typis mandare & venalem habere Librum qui inscribitur* Florilegium Insulæ Sanctorum, Collectore Thoma Messingham, &c.—*aliisque cujuscunque Conditionis infra sexennium sub pœnis originali Diplomate contra delinquentes expressis.—Lutetiæ Parisiorum,* 18 *Martii,* M,DC,XXII.

De mandato Regis.

RENOVARD.

THE APPROBATION.

WE, the undersigned Doctors of Theology in the Faculty of Paris, testify that we have seen this Book, which is intitled *The Florilegium of the Island of Saints,* containing a collection and compilation of the Lives of the Saints of Ireland, extracted and selected from divers ancient and Catholic Authors; and now collected into one volume by the Labour and Diligence of Master THOMAS MESSINGHAM, an Irish Prelate, and also an Apostolic Prothonotary, with marginal Notes and certain Elucidations on JOCELIN, which have been

accurately and entirely by us perused:—in all which, even to the least word, we find nothing contrary or repugnant to the ancient true and orthodox faith and doctrine of the Catholic Apostolic and Roman Church.—In testimony whereof, we have hereunto set our respective signatures.

Paris, 3d March, 1624.

ROCHE. DU FRESNE DE MINCE.

THE LICENCE.

JOHN Francis De Gondy, by the Grace of God, and of the holy Apostolic See, Archbishop of Paris, Privy Counsellor of the most Christian King, and Grand Master of the Royal Chapel; to all unto whom these presents shall come, greeting in the Lord.—Know ye, that having seen the attestation of the Doctors of Theology in the Faculty of Paris, whereby they testify to have seen the Book intitled *The Florilegium of the Island of Saints,* containing a collection and compilation of the lives of the Saints of Ireland, extracted and selected from divers ancient and Catholic Authors; and now collected into one volume by the Labour and Diligence of Master THOMAS MESSINGHAM, an Irish

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